



## Informazioni su questo libro

Si tratta della copia digitale di un libro che per generazioni è stato conservata negli scaffali di una biblioteca prima di essere digitalizzato da Google nell'ambito del progetto volto a rendere disponibili online i libri di tutto il mondo.

Ha sopravvissuto abbastanza per non essere più protetto dai diritti di copyright e diventare di pubblico dominio. Un libro di pubblico dominio è un libro che non è mai stato protetto dal copyright o i cui termini legali di copyright sono scaduti. La classificazione di un libro come di pubblico dominio può variare da paese a paese. I libri di pubblico dominio sono l'anello di congiunzione con il passato, rappresentano un patrimonio storico, culturale e di conoscenza spesso difficile da scoprire.

Commenti, note e altre annotazioni a margine presenti nel volume originale compariranno in questo file, come testimonianza del lungo viaggio percorso dal libro, dall'editore originale alla biblioteca, per giungere fino a te.

## Linee guida per l'utilizzo

Google è orgoglioso di essere il partner delle biblioteche per digitalizzare i materiali di pubblico dominio e renderli universalmente disponibili. I libri di pubblico dominio appartengono al pubblico e noi ne siamo solamente i custodi. Tuttavia questo lavoro è oneroso, pertanto, per poter continuare ad offrire questo servizio abbiamo preso alcune iniziative per impedire l'utilizzo illecito da parte di soggetti commerciali, compresa l'imposizione di restrizioni sull'invio di query automatizzate.

Inoltre ti chiediamo di:

- + *Non fare un uso commerciale di questi file* Abbiamo concepito Google Ricerca Libri per l'uso da parte dei singoli utenti privati e ti chiediamo di utilizzare questi file per uso personale e non a fini commerciali.
- + *Non inviare query automatizzate* Non inviare a Google query automatizzate di alcun tipo. Se stai effettuando delle ricerche nel campo della traduzione automatica, del riconoscimento ottico dei caratteri (OCR) o in altri campi dove necessiti di utilizzare grandi quantità di testo, ti invitiamo a contattarci. Incoraggiamo l'uso dei materiali di pubblico dominio per questi scopi e potremmo esserti di aiuto.
- + *Conserva la filigrana* La "filigrana" (watermark) di Google che compare in ciascun file è essenziale per informare gli utenti su questo progetto e aiutarli a trovare materiali aggiuntivi tramite Google Ricerca Libri. Non rimuoverla.
- + *Fanne un uso legale* Indipendentemente dall'utilizzo che ne farai, ricordati che è tua responsabilità accertarti di farne un uso legale. Non dare per scontato che, poiché un libro è di pubblico dominio per gli utenti degli Stati Uniti, sia di pubblico dominio anche per gli utenti di altri paesi. I criteri che stabiliscono se un libro è protetto da copyright variano da Paese a Paese e non possiamo offrire indicazioni se un determinato uso del libro è consentito. Non dare per scontato che poiché un libro compare in Google Ricerca Libri ciò significhi che può essere utilizzato in qualsiasi modo e in qualsiasi Paese del mondo. Le sanzioni per le violazioni del copyright possono essere molto severe.

## Informazioni su Google Ricerca Libri

La missione di Google è organizzare le informazioni a livello mondiale e renderle universalmente accessibili e fruibili. Google Ricerca Libri aiuta i lettori a scoprire i libri di tutto il mondo e consente ad autori ed editori di raggiungere un pubblico più ampio. Puoi effettuare una ricerca sul Web nell'intero testo di questo libro da <http://books.google.com>

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>







# CRITICAL NOTES

ON THE

## NEW TESTAMENT,

SUPPLEMENTARY

TO THE

“TREATISE ON THE GRAMMAR OF THE

NEW TESTAMENT DIALECT.”

BY THE

REV. THOMAS SHELDON GREEN, M.A.



LONDON:

SAMUEL BAGSTER AND SONS;

15, PATERNOSTER ROW.

1867.

101. f. 93

Digitized by Google



## P R E F A C E.

---

IN the preface to the new edition of the Treatise on the Grammar of the New Testament, it was remarked that its arrangement and method left room for a supplementary body of Notes; an addition which is here presented.

Though the Notes composing it are mainly grammatical, their plan has been extended to embrace observations on the meaning of particular terms, especially synonyms; and also on the arrangement of sentences, as a matter of material importance to exact interpretation.

With few exceptions, no notice has been taken of those passages on which remarks have been already made in the Grammar. The numbers included in brackets refer to the pages of that volume.





# S T. M A T T H E W.

## I.

### 1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ.

The form βίβλος γενέσεως simply represents ספר תולדות; and this circumstance renders it unnecessary to refer the absence of the Article before βίβλος to acquired usage (44). The real question is, whether this heading belongs to the genealogy alone, or also to the narrative of the nativity, or even to the entire gospel; a question on which such light only can be thrown as may be gathered from the use of a similar title elsewhere. But, be this as it may, the form fitly prefaces that gospel which, whatever was the language in which it was written, is, in virtue of certain clearly marked features, especially the Hebrew gospel.

18. μνηστευθείσης γὰρ τῆς μητρὸς κ. τ. λ. εὐρέθη ἐν γαστρὶ ἔχουσα.

The irregularity of grammatical structure exhibited by this passage, the subject of the Genitive clause passing at once into that of the principal verb, is an anomaly, an exact parallel to which is not to be looked for in pure writers, but occurs in the Septuagint (Gen. xliv. 4. Ex. iv. 21), and is an illustration of the influence exercised by that version over the style and language of the New Testament. It may be a licence arising from another form to be occasionally noticed (Mark xi. 27. Luke xxii. 10, 53. Acts iv. 1. xxi. 17), which is itself quite legitimate.<sup>1</sup>

The particle γὰρ is introductory to a circumstantial detail, due to an antecedent expression;<sup>2</sup> the expression being in this place the word οὕτως. This use of the particle being a strict Greek idiom, and its force not immediately obvious, it is not surprising that copyists have here passed it over, and versions do not represent it.

<sup>1</sup> Xen. Anab. II. iv. 24. Mem. IV. viii. 5. <sup>2</sup> Demosth. Cor. p. 284. μικρὰ δ' ἀκούσατε ὅμως, αὐτὰ τὰναγκαίωτατα. ἐσπέρα μὲν γὰρ ἦν κ. τ. λ.

## 20. ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη.

With respect to the language of the New Testament it is to be remarked, that a form which deviates from the refinement of conventional purity, as κατ' ὄναρ for ὄναρ<sup>1</sup>, may still be one of regular grammatical structure: and, generally, a form of an unusual cast is not on that score unfitted to be a safe ground for exact interpretation.

## II.

## 12. χρηματισθέντες κατ' ὄναρ.

From the use of the verb χρηματίζειν, absolutely, without a case in direct government, to signify the delivery of some formal communication, especially in the way of a set and studied answer,<sup>2</sup> the word might naturally and readily come to mean the issuing of an oracular response, though there is no extant proof that such was actually the case. However, in the Septuagint it expresses the utterance of a divinely communicated message, and several times with an accusative in government, but only of the word λόγος. Jer. xxv. 30; xxvi. 2; xxix. 18; xxx. 2; xxxvi. 4. Of the absolute use of the verb the New Testament has one instance. Heb. xii. 25. From the practice thus described, the use of the Passive Voice with reference to the matter conveyed follows in due course. Luke ii. 26. The Passive forms with a personal subject are essentially Middle. Mat. ii. 22. Acts x. 22. Heb. viii. 5; xi. 7.

From the later use of this verb to express the assumption or acquisition of a special title, it passes into a synonym of κεκληῖσθαι, with this difference, that it is restricted to such appellations as carry a distinctive mark. Acts xi. 26. Rom. vii. 3.

## 20. τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

The use of plural terms where the subject is in fact singular, of which this is a clearly marked instance, is not a mere habit of language, but has some significance, as the case may be. In the

<sup>1</sup> Photius Lex. p. 149. κατ' ὄναρ, οὐ χρὴ λέγειν, βάρβαρον γὰρ παντελῶς, ἀλλὰ ὄναρ. <sup>2</sup> Xen. Athen. Resp. 3.

present instance, the plural *οἱ ζητοῦντες* is a pregnant expression, suggesting all that might have been agents in the proceeding, but whose agency had expired in the demise of their principal. A close parallel, as regards both circumstances and language, occurs at Exod. iv. 19.

In general, however, such plurals are mere forms of amplification; and the effect is no more than a certain breadth of expression (83, 84). Thus, the words *ἄλλοι κεκοπιάκασι καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε* (John iv. 38) receive a ready explanation by regarding the plural *ἄλλοι* as really having reference to the speaker alone, while its effect is to bring the antithesis with the following plural *ὑμεῖς* into a broad and complete shape.

### III.

#### 2. μετανοεῖτε ἥγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

The use of the two words *μετανοεῖν*, *μετάνοια* in the New Testament is such as to call attention to their precise force. The verb and its synonym *μεταμέλεισθαι* convey in common the idea of change of mind of some sort: the latter, however, of the most limited kind, since it signifies no more than regret on review of some past transaction; which may thus be an affair of mere feeling or even caprice on that particular point. On the other hand, the mental act expressed by *μετανοεῖν* is a reversal of choice, bent, or will; with which there can hardly fail to be associated, more or less, the idea of a corresponding issue in action. It is this associated idea of a practical issue that marks the use of the term in the New Testament; and with this notion the peculiar forms of construction *μετανοεῖν ἀπὸ—*, *μ. ἐκ—* (Jer. viii. 6. Acts viii. 22. Rev. ii. 21; ix. 21; xvi. 11) are in marked agreement, and may be regarded as having their birth from it: and in them, as in other instances in the New Testament, a novel construction with prepositions is not a mere grammatical anomaly, but the exponent of a new or modified idea (213).

An illustration of this direction of meaning is seen in the words *μετανοίας τόπον οὐχ εὑρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν* (Heb. xii. 17), where, if by the word *μετάνοια* no more is meant than a

mental act, the replacement of reckless disregard of birthright privilege by an earnest desire for its possession, the language is absurd. What was barred, was a retrieval of the wilful forfeiture, in correspondence with such desire: which therefore is the main idea conveyed by the term in this place.

The use of the other term *μεταμέλεισθαι* in the New Testament is in strict accordance with the limit already specified, by which its meaning is confined. The precise force is also exemplified in the derivative *ἀμεταμέλητος*, whether used of an act, the nature of which is such as to give birth to no regrets over it on the part of the agent (2 Cor. vii. 10); or of one which is secure from being undone in virtue of the character of an agent incapable of weakness or caprice, and in this way an indefeasible act (Rom. xi. 29). In the former place, there is a peculiar force in the combination *μετάνοιαν ἀμεταμέλητον*, expressing an altered frame of mind such as to be unvisited by self-censure, since, in Chrysostom's words, οὐδεὶς ἑαυτοῦ καταγνώσεται, εἰς λυπηθῇ ἐφ' ἁμαρτίᾳ. The epithet might indeed be taken in the latter of the above mentioned senses, and combined with *σωτηρίαν*, but it would then be little more than a superfluity. The view of the passage may therefore be adopted which is embodied in Theodoret's comment, οἱ τὴν ἁμαρτίαν ὀλοφύροντες εὐφροσύνην καρποῦνται μεταμέλειαν οὐ δεχόμενοι.

\**Ἥγγκε* is a later equivalent to *ἐφέστηκε*; which latter occurs in one place, 2 Tim. iv. 6.

#### 14. ὁ δὲ Γωάννης διεκώλυνεν αὐτόν.

The added force possessed by the compound verb is suited to the forcible cast of the plea in bar, enforced by extreme contrast. 'I have need to be baptised by thee: and thou art coming to me.'

### IV.

#### 10. αὐτῷ μόνῳ λατρεύσεις.

This citation leads to the remark, that the words *λατρεύειν*, *λατρεία*, though primarily signifying acts of menial service, are in the Septuagint applied, with one exception (Deut. xxx. 17), to acts of religious worship of a ceremonial or solemn kind; which use

has been transferred to the New Testament. Thus, ἡ λατρεία (Rom. ix. 4) is 'the ritual' of Moses; as also αἱ λατρεῖαι. Heb. ix. 6. In one passage in particular this use is strongly significant, namely, ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ (John xvi. 2); its purport being, that the killing of the disciples of Christ would be viewed by the perpetrators as a sacrificial act, an immolation to God.

### 15. ὁδὸν θαλάσσης.

The pure Greek form πέραν τοῦ Ἰορδάνου exhibits, in the word πέραν, an Accusative become in effect a preposition; and the same is the case in the form ὁδὸν θαλάσσης, which, in this and another place (Deut. i. 19), is an attempt to represent with awkward literalism the cast of the original; the term being used to convey the idea of a certain bearing or range. Elsewhere (Ezek. viii. 5; xxi. 2; xl. 20–32; xli. 11, 12), the rendering is by prepositions, πρὸς, ἐπὶ, κατὰ.

## V.

### 9. μακάριοι οἱ εἰρηνοποιοί.

Εἰρηνοποιοί, 'peacemakers:' not, however, with its signification narrowed to such as merely heal breaches of harmony and good will; which is the utmost that is even implied in the words of Chrysostom, ἐνταῦθα οὐ τὸ μὴ στασιάζειν αὐτοὺς μόνον καὶ ἀπεχθάνεσθαι πρὸς ἀλλήλους ἀναιρεῖ, ἀλλὰ καὶ ἑτερόν τι πλεόν ἐπιζητεῖ, ἵνα καὶ ἑτέρους στασιάζοντας συνάγωμεν. The term must be interpreted more widely, by the light of such expressions, of New Testament usage, as, ποιεῖν εἰρήνην (Jas. iii. 18), ποιεῖν τὴν ἀλήθειαν (John iii. 21. 1 John i. 6), ποιεῖν ψεῦδος (Rev. xxii. 15), in all which there is meant pursuance, by practical development, of a deliberate rule or principle. The best gloss on the term is furnished by the words οἱ τὰ τῆς εἰρήνης δώκοντες. Rom. xiv. 19.

### 16. οὕτω λαμψάτω κ. τ. λ.

'In this wise'—like the lamp mounted on the lampstand—'let your light,' etc.

22. *πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει.*

Of the glosses of various kinds which have been thrust by copyists on the text, many are at least harmless: but in this place the intrusive *εἰκῇ* is mischievous, even to the extent of altogether disguising the true purport of the passage, by robbing of its generality a proposition whose real force lies in that generality.

What is implied by the term *ἔνοχος* with a Dative in construction, is simply a position of liability to a certain process: and the words in question, when their purport is cleared by the removal of the gloss, convey the general proposition, that the liability which rightfully attaches to an act of homicide, namely, liability to judicial investigation whether it has been justified by circumstances, extends also to anger, and to every act of anger alike.

The construction with the Genitive carries the meaning further, and implies either the actual or rightful hold of a certain power or issue. Mat. xxvi. 66. Mark iii. 29; xiv. 64. 1 Cor. xi. 27. Heb. ii. 15. Jas. ii. 10.<sup>1</sup>

There still remains the form *ἔνοχος εἰς τὴν γέενναν τοῦ πυρός*, ‘Liable as far’—in respect of penal consequence—‘as the fiery Gehenna.’

39. *μὴ ἀντιστῆναι τῷ πονηρῷ.*

If the term *τῷ πονηρῷ* be regarded as neuter, *τὸ πονηρόν* may be taken to mean either ‘ill-dealing’ in the abstract (63), or ‘the ill-dealing’ implied in the words immediately preceding (11). If it is masculine, then *ὁ πονηρός* may be ‘the ill-dealer’ of the preceding context; or, otherwise, recourse must be had to the personal title ‘The Evil One:’ which is Chrysostom’s view both here and in the words (*v.* 37) *ἐκ τοῦ πονηροῦ ἔστιν.*

## VI.

11. *τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* Luke xi. 3.

With regard to a word which, like *ἐπιούσιον*, is virtually, if not actually, *ἀπαξ λεγόμενον*, and does not carry in its formation an

<sup>1</sup> Πότερος ταῖς ἐκ τῶν νόμων ἔσται ζημίαις ἔνοχος. Demosth. Boeot. p. 996. Ἐνοχοὶ δεσμοῦ γεγόνασι. Id. Cor. Tri. p. 1229.

indisputable indication of its meaning, attention is naturally drawn to ancient renderings and explanations.

If acceptance be given to the simple rendering 'quotidianum' of the Old Latin, and the corresponding gloss of Chrysostom, *ἐφ' ἡμέρον*, still the emphatic position given in both places of its occurrence to the word in question, namely, *τὸν ἄ. τὸν ἐπιούσιον*, might reasonably suggest a doubt, how far these representations are really adequate, and whether there is not also implied some such idea as is broadly expressed by the rendering of the Peshito 'bread of our need.'

Attention, however, to the word itself would rather lead to the conclusion, that it signifies recurrence by an unfailing routine, and accordingly acquires the limited meaning 'daily' only from its combination with the terms *σήμερον* and *καθ' ἡμέραν*. Such must have been the view of the author of the Nitrian Syriac, whose rendering is ܠܚܝܬܝܢ.

The complete notion to which these various interpretations conspire, would thus be that of an incoming in answer to a constantly recurrent need, which in the particular case in question is *καθ' ἡμέραν*: ܠܚܝܬܝܢ, ܠܚܝܬܝܢ. Accordingly, the prayer, in its full meaning, is for a daily grant of the food which meets the craving of daily need.

There must still remain the curious, though perhaps bootless, question, what may have been the term which actually fell from the lips of the speaker. At all events, it cannot have been one that simply and barely signified 'daily,' because, in that case, there would have been no need to coin a new word to represent it, as Origen judged to have been done, or, at least, to employ one so uncommon as to be otherwise unknown to that man of learning.

### 13. *ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.*

The use of the respective forms *ῥύεσθαι ἐκ*— and *ῥ. ἀπὸ*—is kept carefully distinct in the New Testament; the former signifying rescue from the hold or immediate action of a certain power (Luke i. 74. Rom. viii. 24. 2 Cor. i. 10. Col. i. 13. 2 Tim. iii. 11), while the latter has regard to an agency potential or prospective (Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2). The two are even

found in direct contrast in the passage (2 Tim. iv. 18) ἐρρύσθην ἐκ στόματος λέοντος. ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ. The careful wording of another passage may be remarked (2 Pet. ii. 9), οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, expressing final deliverance from the actual grasp of trial, not a bar to its approaches.

The choice of the preposition is, therefore, a material feature in the cast of the petition; which thus asks for protective rescue, whether from the plottings of a foe (ὁ πονηρός), or from the environment of evil (τὸ πονηρόν).

25. οὐχὶ ἡ ψυχὴ πλείον ἔστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

The Articles prefixed to τροφῆς and ἐνδύματος might be viewed as marking the use of the terms in an abstract or universal sense (16); as is the case with ψυχὴ and σῶμα: but they may be taken, and with more pointed effect, as indicating association (13). ‘Is not the life more than its food, and the body than its clothing?’

34. ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Ἄρκετόν—the gender being not without significance—‘matter enough’ for the day’s concernment, even did nothing else intrude.

## VII.

3. τί δὲ βλέπεis τὸ κάρφος κ. τ. λ.

The synonym group to which the verb βλέπειν belongs, though it does not offer points of usage so marked and important as some others, still deserves notice.

The word is the expression of the act of sight when distinctly regarded as the exercise of a faculty, the use of an organ. Thus, it is the term which denotes the faculty of sight when distinguished from other faculties (Mat. xii. 22), or contrasted with its absence or failure (Mat. xiii. 16. John ix. 7, 15. Rev. iii. 18); and, generally, it is used when the act is to be in any way marked as an exercise of faculty. Mat. vi. 4, 18; xviii. 10. Such is the expression of the present passage. ‘Why dost thou descry—hast an eye to see—the mote,’ etc. Even in those instances where the



use of the word is not strictly required, the idea of faculty may be regarded as present. But all other ideas conveyed by the word may be considered as having for their primary source that of action of the visual organ. So the circumstance described in the words βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς (Mat. v. 28), is a lustful act resting with the organ of sight, as distinguished from any other act of the same character.

When higher action is signified than the ordinary exercise of sight on an object, such as is meant by ὁρᾶν, as, for instance, view-taking or sight-seeing, the expression is by the fundamentally allied terms θεᾶσθαι and θεωρεῖν—just as ἀκροᾶσθαι differs from ἀκούειν—the former representing it as drawn to the object, the latter as put forth by the agent. Both terms may thus be used of the same circumstance.<sup>1</sup> The use of the latter more especially offers matter for remark. Thus, the act implied by the words θεωρῶν τὸν υἱόν (John ix. 40), is not the mere seeing of the individual, but a view resting on all and each of the attendant marks that betokened his character and mission, and of which view belief was the rightful consequence.

That θεωρεῖν differs from its close synonym, is seen in the circumstance of its passing to signify the mental act of drawing a conclusion from a view of circumstances. John iv. 19. Acts xxvii. 10.

In the New Testament, however, θεωρεῖν is frequently used not to convey a meaning precisely distinctive, but merely to heighten, in a manner, the expression of a circumstance. Mark iii. 11; v. 15, 38; xvi. 4. Luke xxiv. 37, 39. John viii. 51; x. 12; xx. 12, 13. Acts ix. 7; xx. 38. 1 John iii. 17. In such instances the term, instead of carrying a distinctive force, affects only the cast of the expression.

### 23. οὐδέποτε ἔγνων ὑμᾶς.

The verb γινώσκειν here carries a pregnant meaning, namely, inward acknowledgement of services as true and meritorious; a meaning fully illustrated by the like term εἰδέναι in the words,

<sup>1</sup> τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν κ. τ. λ. θεωρήσαντες ἀπήμυν πρὸς τὸ ἄστυ. Plato Resp. I. p. 327.

εἶδέναι τοὺς κοπιῶντας ἐν ὑμῖν κ. τ. λ. καὶ ἡγεῖσθαι αὐτοὺς ὑπερ-  
περισσοῦ ἐν ἀγάπῃ κ. τ. λ. 1 Thess. v. 13. Such meaning may be  
akin to one still stronger, of undoubted Hebrew origin, requiring  
notice elsewhere. Rom. viii. 29; xi. 2. 1 Cor. viii. 3.

Accordingly, the words in question contain a disclaimer by the  
speaker, that those professed performers of feats in his name had  
ever passed with him for true followers and servants.

## VIII.

### 22. ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

The form τοὺς ἑαυτῶν νεκρούς carries, according to ordinary Greek  
usage, an emphasis on the pronoun<sup>1</sup>; to which its proper force  
must be given in any interpretation of the passage. 'Leave the  
dead to bury their own dead.' Chrysostom's comment is framed  
with due regard to this point of language, though he assigns to  
the word νεκρούς a spiritual sense.

If taken in a direct and literal sense, these words convey a  
command to leave the dead—the people or community of the de-  
parted—to bury those who, by departure from life, had passed into  
their state and belonging, 'their own dead.' As regards the  
strangeness of such a sentiment, it is to be remarked, first, that the  
command is not general but only aimed at the individual; and,  
secondly, that the literal strangeness is not greater than that of  
another direction recorded at Luke xiv. 26; both being alike suited  
to a particular requirement, and both, in Eastern fashion, strongly  
conceived and pointedly expressed.

## IX.

### 10. ἐγένετο ἀνακειμένου αὐτοῦ ἐν τῇ οἰκίᾳ.

These words furnish an instance where the Article reflects the  
writer's own familiarity with places and circumstances (28). The  
parallel place (Luke v. 29) shews that the house was that of  
Matthew himself.

<sup>1</sup> Κῦρος ἐλευθερώσας Πέρσας τοὺς αὐτοῦ πολίτας τῇ αὐτοῦ φρονήματι.  
Plato Menex. p. 239.

11. διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν κ. τ. λ.

The Article may here be regarded as used demonstratively of a present object (8), and thus a livelier cast be given to the language.

17. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· . . .  
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινούς. Mark ii. 22.  
Luke v. 37.

This is the first passage that brings under notice the synonyms νέος and καινός, synonyms in virtue of a common opposite, παλαιός; the discriminative use of which is duly maintained in the New Testament, and offers important matter for observation.

The idea conveyed by the former term is simply that of an incipient or early stage of existence or career; and it is, accordingly, appropriate to the organic productions of nature, and to whatever objects appear like them to pass through certain stages; as, for instance, wine, which, though it has its origin in an artificial process, is thenceforward the subject of a routine of condition, like a plant or animal.

On the other hand, καινός expresses, first, absolute novelty of type or device, and, secondly, recent impress of a specific type, whether itself novel or not, on a certain material; and it is thus appropriate to articles of manufacture, or of mechanical adaptation, as ἀσκοί.

Thus the present passage exhibits an apt illustration of the distinction between the terms.<sup>1</sup>

The expression νέον φύραμα (1 Cor. v. 7) classes itself with οἶνος νέος.

Ἀ πόλις is καινή or νέα according as it is viewed as an artificial production, or an infant or daughter city<sup>2</sup>; and hence, ἡ καινή

<sup>1</sup> Ζεὺς δ' ἔστ' ἐκεῖ τις ὃς νέους τίκτει θεούς. Eurip. Bacch. 467. Φησὶ γάρ με ποιητὴν εἶναι θεῶν καὶ ὡς καινοὺς ποιοῦντα θεούς. Plato Euthyph. p. 3. These passages together furnish an illustration of the difference between the synonyms, by means of the terms with which they are there respectively combined, namely, τίκτει and ποιοῦντα. It may be further remarked, that λέγεται τι καινόν; is the language of a craving for novelty, while the τί νέον of Tragedy expresses only apprehension of some fresh occurrence from the ordinary catalogue of human ills, or some fresh item in a monotony of misfortune. <sup>2</sup> Τὴν δὲ Καινὴν πόλιν ἔνιοι Νέαν Καρχηδόνα καλοῦσι. Polyb. iii. 39.

Ἱερουσαλὴμ (Rev. iii. 12; xxi. 2), as being not the rising daughter but the perfect and marvellous antitype of its namesake.

The gospel covenant is termed *καινή* (Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. ix. 15) as being novel in its strong contrasts with the preceding one, but *νέα* (Heb. xii. 24) in relation to one that was now smitten with decrepitude.

It is important to notice the use of *καινός* in combination with words to which *νέος* is under ordinary circumstances appropriate. Thus, τὸ γέννημα τῆς ἀμπέλου, in the two parallel places Mat. xxvi. 29. Mark xiv. 25, has for its epithet *καινόν*, 'in new sort;' which meaning is distinctly implied by the adverbial rendering of the Syriac, ܕܠܙܡܢ, in the latter place, and by the various reading *καινῶς* also occurring there, which is evidently an explanatory gloss. So, in the two places Eph. ii. 15; iv. 24, *καινὸς ἄνθρωπος* is 'a man of new make,' signifying, in the former the single type into which the two, Jew and Gentile, were to be, as it were, melted down and recast, so as to bear no trace of the distinctive features of either; and, in the latter, the novelty of frame particularised in the words immediately following, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. In another place, however, Col. iii. 10, the epithet employed is *νέος*, but it is at once supplemented by the words τὸν ἀνακαινούμενον κ. τ. λ.; as is the expression ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ὑμῶν (Eph. iv. 23) by the clause, ἐνδύσασθαι τὸν *καινὸν ἄνθρωπον*.<sup>1</sup>

28. ἐλθόντι δὲ εἰς τὴν οἰκίαν κ. τ. λ.

The occurrence of the Article may be explained on the same principle as at v. 10. The house too might have been regarded as that of Matthew, to which Jesus was returning from his visit to the ruler, had not the narrative of the next gospel exhibited a very different succession of events.

<sup>1</sup> The following passage also exhibits a combining of the two terms, seemingly for the purpose of conveying the fullest possible idea of freshness. Παρὰ τοῦ ἀεὶ ἀγῆρω καὶ νέου θεοῦ τὰ νέα καὶ καινὰ ἀγαθὰ λαμβάνοντες. Philo De Sacrif. Ab. et. C. c. 21.

## X.

5. εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε.

Mat. iv. 15.

12. εἰσερχόμενοι εἰς τὴν οἰκίαν.

The Article is here prefixed to the substantive *οἰκίαν* in virtue of the implication of its idea in the words just preceding (12), the house in question being that of the person who might be found worthy to entertain the apostles of Jesus.

15. ἐν ἡμέρᾳ κρίσεως. xi. 22, 24; xii. 36.

On these words a question at once arises, whether the expression is purely and designedly anarthrous; in which case it would be altogether indefinite, and have reference to any visitation that might fairly be so described. Otherwise, it would be an instance of the dropping away of Articles in consequence of familiar currency (43): and, accordingly, this branch of the alternative resolves itself into the question, whether the term was so far familiar as to lead to such a result. On this point it may be remarked, that in a parallel place (Luke x. 14) the expression is ἐν τῇ κρίσει. Leaving the matter open, the words may be fairly rendered, 'At day of doom.'

28. μὴ φοβείσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα κ. τ. λ. φοβήθητε δὲ μᾶλλον τὸν δυνάμενον κ. τ. λ.

This passage exhibits a transition from a strongly marked Hebraic form in the first clause to the simple Greek construction in the second. If the full idea conveyed by the former extends beyond the feeling signified by the word, to its issue in some outward manifestation or act (216), it may be remarked that such an idea is hardly admissible in case of the particular object of the verb in the second clause, τὸν δυν. κ. τ. λ.; and hence the change of construction, 'Do not quail at those that kill the body, etc.; but fear him, etc.' The change from the Present to the more summary form of command given by the Aorist should also be noticed.

## XI.

13. πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.

The Aorist is here important, for the point of the sentence

mainly rests on the summary view under which action is presented by that tense (133); since, but for the conveyance of that idea, the Imperfect would have been appropriate. The purport of the passage is, that the utterances of the Law and the Prophets down to John's mission had consummated the delivery of prophetic announcement; that is to say, the strain of Messianic prophecy was complete, and therefore the reality was come, or, as Chrysostom puts it, οὐ γὰρ ἂν ἔστησαν οἱ προφηταὶ, εἰ μὴ ἦλθον ἐγώ. Had the stress been laid on the nature of their function, as being merely prophetic, the order would have been, ἐπροφήτευσον γὰρ πάντες κ. τ. λ.

22, 24. ἐν ἡμέρᾳ κρίσεως.

Mat. x. 15.

26. ναί, ὁ πατήρ, ὅτι οὕτως κ. τ. λ. Luke x. 21.

Besides the simple and more usual meaning of the particle ναί, namely, as giving an affirmative answer to a question, or an assent to an allegation or proposition, it is important to notice a less frequent use of it, to express an approving acquiescence in a certain proceeding, actual or proposed<sup>1</sup>. Of the latter the present passage is a clear example. 'Yes, Father,' right and true it was, etc.

This use of the particle receives a particular illustration from another passage (xv. 27), which in any other view would seem to want logical coherence. Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει κ. τ. λ. 'Good, Lord,'—I am quite content to accept your rule, as enough to meet my case—'for the dogs eat,' etc.—the children's meal leaves something for the dogs. There thus appears the language of lively faith, readily turning to its own purpose the illustration which, though cited by way of rebuff, still left an opening for the admission of the suit.

## XII.

20. ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν.

The form νῆκος is of late appearance, and most probably of late

<sup>1</sup> H. ἔχεις; A. ἔχω. H. ναί· σῶζε νυν. Eurip. Alc. 1119. X. ἴδ' ἀτρεμαίαν ὡς ὑπόροφον φέρω βοάν. H. ναί· οὕτω κ. τ. λ. Eurip. Or. 148. The tone of the particle may also be one of defiant acceptance. Eurip. Cycl. 555.

origin, but is properly a mere equivalent to the ordinary term *νίκη*, and would here need no further remark, if the usage in this place were simply Greek. The expression *εἰς νίκος*, however, appears in this passage as an equivalent to the Hebrew *תָּמַח*; and in the Septuagint it shares with another, *εἰς τέλος*, the representation of *תָּמַח*; and, accordingly, its precise force must be determined by a reference to the signification which the words *תָּמַח* and *תָּמַח* bear in common, namely, established and certain permanence: so that *ἐκβαλεῖν εἰς νίκος* would mean to bring to a complete and indefeasible issue.

The word *κρίσις* here, as elsewhere (xxxiii. 23. Luke xi. 42), carries a purely Hebraic meaning, namely, maintenance of the right, and, further, right itself. The prefixed Article simply points to the previous mention (10) at v. 18.

32. *οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.*

On account of the importance of the term *αἰών* in this passage, a review may be made of its usage.

If the original use of the word was to convey the idea of the ordinary period of man's life, which sense it bears at its earliest appearance, it would readily be extended to signify any range of time embracing a distinctly marked career of circumstances and defined by the same. The process may, however, have been the reverse of this.

A further step would be, that the definite term *ὁ αἰών* would come to be an expression for all time; as is the case both in pure Greek usage and in the New Testament (26). In the latter the plural *οἱ αἰῶνες* is also employed for the same purpose (Heb. xiii. 8); and thereon follows the intensive Hebraic and Aramean forms, with their vaster meaning, *ὁ αἰ. τοῦ αἰῶνος* and *οἱ αἰῶνες τῶν αἰώνων*.

In the Septuagint and New Testament the word also acquires an extent of meaning answering to that of the Hebrew and Aramean *עוֹלָם*. Accordingly, *ὁ αἰών* also signifies the world-age, that is, man's world with its concerns and belongings. Mat. xiii. 22. Mark iv. 19. Luke xvi. 8; xx. 34. Rom. xii. 2. 1 Cor. i. 20; ii. 6. 2 Cor. iv. 4. Eph. ii. 2. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12.

By a step, naturally following, the plural *οἱ αἰῶνες* becomes a collective term for the entire material universe, *ὁ κόσμος* in its widest sense. Heb. i. 2; xi. 3.

To the Jew, expectant of a glorious era, and the conscious subject of an economy that was its forerunner and foreshadow, the world's time could not fail to appear as made up of broadly marked ages; the more prominent of these being, of necessity, that which was still current, *οὗτος ὁ αἰὼν*, and the expected one, *ὁ αἰ. ὁ μέλλον* or *ὁ ἐρχόμενος* (Mark x. 30. Luke xviii. 30). The language of the present passage is, accordingly, borrowed from that which was the current expression of prevailing Messianic notions: as is the case in other places. Mat. xix. 28. Luke xxii. 29, 30. Such language did not intimate and was not intended to convey at the time anything beyond those notions, though charged with a far higher import which time would develop.

50. *ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ πατρὸς μου κ. τ. λ.*

The question between the readings *ποιῇ* and *ποιήσῃ*, which are rivals in this place, is immaterial as regards the sense; for, while the former directly expresses a course of action, the Aorist serves to represent the same under a summary aspect. 'Whoever may be doing' by a settled rule of action 'the will,' etc. In the parallel place (Mark iii. 35) no doubt attends the reading *ποιήσῃ*. 'Whoever shall have done' by such a course 'the will,' etc.

### XIII.

14. *ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἑσαίου.*

The language of this place is both precise as regards the use of the Dative, and its effect should be exactly noted, the Preposition of the common text being undoubtedly spurious. The old scripture is said to be coming to a fulfilment (*ἀναπληροῦνται*) for the persons in question (*αὐτοῖς*), because, in virtue of an exact correspondence between the terms of the former and the circumstances of the latter, there accrues to these whatever mark or judicial consequences may be attendant on such correspondence.

So, πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. Luke xviii. 31. 'All the things written for the Son of Man,' that



is, all those passages of scripture that fix the mark of Messiahship on the person in whom their language should find an ultimate realisation.

Again, προεφήτευσε δὲ καὶ τοτοις Ἐνώχ. Jude 14. 'And there prophesied even for these,' etc.; that is, the description given fits them too, and therefore the consequence, the avenging visitation, will accrue to them.

'And there comes to a fulfilment for them the prophecy of Isaiah, which says,' etc.

### 39. ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν.

An Article prefixed to αἰῶνος can with difficulty be reconciled with the undoubtedly anarthrous συντέλεια, and its omission by a few weighty authorities must be followed.

The anarthrous expression συν. αἰ. might be viewed as designedly indefinite, and, as such, forbidding a restriction of the parabolic harvest to a single event or one particular era: but it is more reasonable to recognise an instance of the practice, according to which terms are occasionally disencumbered of the Article in order to put forward into notice the characteristic nature of the thing signified (47). One event only would thus be typified, the same that is afterwards described by the definite expression ἡ συν· τοῦ αἰ. (vv. 40, 49). 'The harvest is an age's close.'

### 44. θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ.

The expression ἐν τῷ ἀγρῷ can only signify a position in the open country as opposed to a dwelling or inhabited spot: but the true reading is probably ἐν ἀγρῷ, since copyists would be drawn into the other, perhaps unwittingly, by the familiarity of the form; and it would thus acquire in time its present prevalence in documents. Besides, the reading with the Article involves this difficulty, that the resulting meaning, above mentioned, by its generality leaves no reference for the subsequent definite and demonstrative expression τὸν ἀγρὸν ἐκεῖνον.

### 52. ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

Παλαιός when standing in contrast with καινός, as in this place,

conveys simply the idea of a fashion of long standing, a cast of ancient date, without that suggestion of wear and enfeeblement which is readily, if not necessarily, called up, when the contrast is made by the synonym νέος. Thus, in the present instance, the epithet καινά is not only precise in itself, but gives an important precision to its companion, leaving the ancient lore to appear still fresh in its antiquity.

## XIV.

## 33. ἀληθῶς Θεοῦ υἱὸς εἶ.

Had the form been ὁ υἱὸς τοῦ Θεοῦ, the words would have conveyed simply an acknowledgment of Messiahship; and, accordingly, unless a dropping of the Article by licence be supposed, it is the full attribute of a superhuman sonship that is predicated (38). That no such licence, however, is really present, may be safely concluded from the emphatic position of Θεοῦ.

## XV.

3. διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

6. ἡκυρώσατε τὸν νόμον τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

Διὰ τ. π. ὑ. 'For the sake of'—in order to maintain—'your tradition.'

5. ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον δ' ἂν ἐξ ἐμοῦ ὠφεληθῇς καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

The structure of this passage may be viewed differently according to the meaning assigned to the grammatical form οὐ μὴ τιμήσῃ.

If the form be taken as expressing a peremptory prohibition, in which way it is used in the Septuagint and New Testament (193), the clause necessarily becomes a part of the *dictum* introduced by the words ὑμεῖς λέγετε.

On the other hand, the clause sets forth the practical issue of the preceding *dictum*, if, according to proper Greek usage, it is used to convey an affirmation of certain non-performance, arising in

the present case from positive disability; for the votive formula was operative not simply in freeing a person from filial obligation, but in barring him in case he should be disposed to render aid to his parents, and thus not merely evading but overriding the divine command. 'You however say, Whoever shall have said to his father or his mother, Korban, whatever thou mightest get in aid from me—And he will be utterly unable to honour his father or his mother.'

The various reading *τιμήσει* is immaterial as regards the sense (191), according to the practice of the New Testament.

27. ἡ δὲ εἶπε, *Ναί, κύριε· καὶ γὰρ τὰ κυναρία ἐσθίει κ. τ. λ.*  
Mat. xi. 26.

## XVI.

18. *καὶ γὰρ δέ σοι λέγω, ὅτι σὺ εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν.*

It is here necessary first to note the force of the emphasised pronoun *ἐγώ*. 'And I too tell thee'—the full meaning being, As the Father has made a revelation, so I on my part also proceed to make a declaration, to thee.

Next, with regard to the declaration itself, the copulative *καί* may be regarded as the Hebrew copulative of resemblance or correspondence (1 Sam. xii. 15. Job v. 7. Prov. xxv. 25); so that the purport of the announcement may be expressed thus: Thou in particular art to have the name of Rock, in accordance with the fact that on the rock of this truth, thus revealed to thee, I shall build my church.

18. *πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.*

The phrase *πύλαι ᾗδου* may be added to the list of instances where the disappearance of Articles is the effect of familiar use. 'And Hell-gates will not overpower it.' The anarthrous form occurs Is. xxxviii. 10. Wisd. xvi. 13. The reference of the pronoun *αὐτῆς* may be to either of the preceding terms *πέτρα* and *ἐκκλησίαν*; and if to the former, the purport of the sentence would be, that no death would ever come over that living truth, of which Peter had received a revelation and made an avowal.

28. ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

‘Ἐν τῇ β. α., ‘In his kingship,’ that is, in the array of his kingly power. The same use of the term is to be noticed in the words *μνησθήτῃ μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου* (Luke xxiii. 42), ‘Remember me, whenever thou shalt come in thy kingship.’

In connexion with these, another passage may be noticed, namely, *ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ* (Rev. i. 9), ‘Your brother and partner in the tribulation and kingship and endurance in Jesus:’ the kingship being that implied in the preceding words *ἐποίησεν ἡμῖς βασιλείαν*. The single Article *τῇ* marks the blending of the several elements, however strongly contrasted, in the condition of the people of Jesus.

## XVII.

### 5. ἐν ᾧ εὐδόκησα.

The form *εὐδοκεῖν ἐν*—receives full illustration from the Septuagint (2 Sa. xxii. 20. Ps. xliii. 5; xlviii. 13; cxlvi. 11, 12. Is. lxii. 4. Jer. xiv. 10, 12. Eccus. xxxiv. 21; xxxvii. 31. 1 Mac. x. 47), while the direct government of an Accusative is the vehicle of a different meaning (Lev. xxvi. 34, 41. Ps. l. 20; lxxxiv. 1; ci. 15).

*Εὐδόκησα* rather than *εὐδοκῶ*; not, however, as excluding the latter idea, but to heighten it, by presenting the act as, in a manner, done once for all, a summary behest.

### 11. Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα.

In thus using prospective language in speaking of that which was already fulfilled (*Ἡλίας ἤδη ἦλθε*) there is a reviving, for the instant, of the prophetic form. ‘Elias,’ said prophecy, ‘comes,’ etc.

With regard to the important term *ἀποκαταστήσει*, it must be remarked that the process primarily signified by the verb is settlement into a due frame and, position: and, thus, the act, if coming upon a previous state of incompleteness, is one of consummation; if of impairment or disarray, it is restoration; if of moral misguidance, it is recovery into a right frame.

If it were certain that the present passage actually borrows its language from the Greek version of the prophetic scripture (Mal. iv. 6) ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν κ. τ. λ., it might be necessary to adopt the last of the above meanings, and to regard the function here assigned to the foretold Elias as a work of restoration and rectification : but if this consideration is discarded, the work will appear as one of consummation, of giving completeness to the entire course (πάντα) of the preliminaries to the advent of Messiah ; in other words, the crowning stage of the whole line of preparation. This latter view may be recognised in the rendering of the Peshito ܡܠܟܐ, while that of the Nitrian Syriac ܡܠܟܐ, which is also given by the Peshito in the parallel place (Mark ix. 12), is better fitted to represent the primary and general import of the Greek term.

More material by way of illustration are the words ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς κ. τ. λ. (Acts iii. 21) ; by which hardly anything else can be meant than a complete development, by actual realisation, of all that prophecy betokened as still to come.

## XVIII.

### 1. τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐράνων ;

With regard to the particle ἄρα, the most simple and natural view is to recognise a lively reference to the preceding conversation. The circumstance which had just been so pointedly indicated, that they were sons of the kingdom (xvii. 26), readily, almost inevitably, raises in the minds of the disciples a consequent inquiry (τίς ἄρα), who is to be especially great and favoured among the privileged.

6. ὃς δ' ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τούτων κ. τ. λ.  
7. οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων κ. τ. λ. 8. εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε κ. τ. λ.

As this entire passage especially brings into notice the terms σκάνδαλον, σκανδαλίζειν, a statement may accordingly here be made of their various uses in the New Testament.

One action signified by the verb consists in a jarring or shock given, by word or deed, to a frame of settled or rooted opinions

(Mat. xv. 12. Rom. xiv. 21. 1 Cor. viii. 13. 2 Cor. xi. 29), or to feelings, true or false, of right and duty (Mat. xvii. 27). Another is that of thwarting the otherwise free drift of believing acceptance or constant discipleship, with its moral rule; as in the present place, and also Mat. xi. 6; xiii. 21, 57; xxiv. 10; xxvi. 31, 33. Mark iv. 17; vi. 3; xiv. 29. Luke vii. 23. John vi. 61; xvi. 1. Whatever things produce or are of a kind to produce any of these effects, are *σκάνδαλα*.

It is at once clear, however, when the speaker is considered, that the words *σκάνδαλον εἶ ἐμοῦ* (Mat. xvi. 23) do not exhibit any of the above mentioned meanings; and, further, that the Dative *ἐμοί*, not *ἐμοῦ*, would be necessarily found in association with such meanings. Here the Genitive must be regarded as objective (87); and the resulting purport of the words in question is, that Peter's views and prejudices, and his avowal of them, ran counter to the due acknowledgment and acceptance of the true character and work of his master.

28. *ἐξελθὼν δὲ ὁ δούλος κ. τ. λ.*

The prominence given to the participle *ἐξελθὼν* is not without its significance, indicating that the instant of his exit from the presence of his forgiving master was marked by the servant's harshness to his fellow.

## XIX.

3. *εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα κ. τ. λ.*

Though the use of the particle *εἰ* as introductory to a direct question may be regarded as having arisen, in later usage, from its ordinary employment in the expression of an indirect one, still it does not become on that account a bare note of interrogation, but marks the interrogation with keenness. This is seen in cases of eagerness or inquisitiveness; as in the expressions, *Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ*; (Luke xxii. 49) *Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι*; (Luke xiii. 23). In the present instance, the spirit in which the question is put, is thus indicated.

8. *Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν.*

The verb *ἐπιτρέπειν* in its full force well expresses the unfettered

licence of divorce on the part of the husband, unfettered except by the required process of a formal document. The meaning of the preposition *πρός* must be assigned in accordance with the rule, that it expresses counteraction only when in combination with a term conveying or suggesting such an idea; which is as far as possible from being the case with the verb *ἐπιτρέπειν*. It is therefore implied, that the law was, on this point, framed by way of accommodation. 'Moses, in' accommodating 'regard to your hardness of heart—to meet your hardness of heart—left it free to you to divorce your wives.' What has been said respecting *πρός*, may be extended to its Syriac representative in this place, ܠܡܕܢܐ.

30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

The predicates in this sentence are the two complex terms *πρῶτοι ἔσχατοι* and *ἔσχατοι πρῶτοι*: so that its meaning is, that many will be the cases of first on a level with last and last with first.

## XX.

15. ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς. 'What, am I not free to deal as I choose, in my own matters?'

16. οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

'In this way'—by the mode of dealing thus parabolically exhibited—'will the last ones be first and the first last.' In the story of the parable, however, there is no actual interchange of position between first and last, but simply uniformity of treatment without regard to considerations of order and time, that is, only a practical obliteration of distinction between first and last. The inconsistency, however, lies in the language employed, and is the result of that artificial method of giving point to a passage—whether it is to be referred to Eastern sententiousness, or regarded as a peculiar species of parallelism—which consists in setting out its members in a nicely balanced form, in the way either of extreme contrast or exact correspondence in terms. This artificial cast must, from its very nature, be the effect of heightened or overstrained expression; and true interpretation will, accordingly, require an abatement

applied either, as in the present instance, to the entire strain of the passage, or to the full force of some of its terms.

The following passages may at once be cited in illustration:—*Ἐλεον θέλω καὶ οὐ θυσίαν*. Mat. ix. 13; xii. 7. *Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα*. Rom. ix. 13. Mal. i. 2, 3. *Ποιῆσαι ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ εἰς ἀτιμίαν*. Rom. ix. 21. Here the two terms *τιμὴν* and *ἀτιμίαν* stand in extreme contrast, but by the latter no more can be meant than a position or function of less dignity or importance; a consideration not to be overlooked in the application of the simile.

The next passage supplies a further exemplification, though different in method. *Παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ*. Luke xix. 26. Mat. xiii. 12; xxv. 29. Mark iv. 25. The artificial point of the sentence here rests with the formal identity of the terms *ἔχοντι*, *ἔχοντος*, *ἔχει*, effected by a suppression of the proper object of each. But the nearest counterpart of the passage under notice, as regards exact balancing of terms, is seen in the words *ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν* (Mat. x. 39): where the term *ὁ εὐρών* has an expository equivalent, in the parallel places, in the words, *ὃς ἂν θέλῃ σῶσαι* (Mat. xvi. 25. Mark viii. 35. Luke ix. 24), and *ὃς ἂν ζητήσῃ σῶσαι*. Luke xvii. 33.

### 18. καὶ κατακρινοῦσιν αὐτὸν θανάτῳ. Mark x. 33.

*Κ. αὐτὸν θανάτῳ* instead of the purer construction *κ. αὐτοῦ θάνατον*. The form, however, though idiomatically anomalous, is at once grammatically explicable, the Dative being simply the expression of instrumentality<sup>1</sup>; as is also seen still more plainly in the only other instance of the construction, *καταστροφῇ κατέκρινεν*. 1 Pet. v. 3. The same usage appears with the verb *καταδικάζειν* in the words *θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν*. Wisd. ii. 20.

<sup>1</sup> There are forms of expression from which, in course of time, such a construction would easily arise. *Θανάτῳ ζημιωθήσεται*. Lys. Andoc. p. 212. *Æschin. Ctes. p. 89. Ψήφῳ θανάτου κατακεκρίμενον*. Eurip. Andr. 496. At all events, they serve to indicate the principle of the construction.



28. δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mark x. 45.

Λύτρον ἀντὶ πολλῶν, 'a ransom in the stead of many.' Not λύτρον πολλῶν, which words would predicate the result; whereas the language employed denotes the potency of the offering, even if it found no exercise, and thus no actual result should follow. Thus the preposition is no pleonasm, but material to the conveyance of a specific idea; which is again expressed, with some variation of terms, in the words ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. 1 Tim. ii. 6.

## XXI.

11. οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

The varied order ὁ πρ. Ἰ. is immaterial: but a point to be noticed is the emphatic position of the words ἀπὸ N. τῆς Γ. with the repeated Article. The sentence is the triumphant answer of the Galilean multitudes, whose country lay under the taunt that it was barren of prophets.

31. οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

'The publicans and the harlots are in advance of you towards the kingdom of God.'

42. οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς;

By the anarthrous Singular γραφή, 'a scripture,' is meant a passage or text from the Old Testament admitting and receiving a detached and independent use in the way of citation, as embodying some significant matter, moral, doctrinal, or prophetic. John xix. 37. Rom. i. 2. 2 Tim. iii. 16. Accordingly, ἡ γραφή is 'the' well-known 'Scripture,' well known by its established purport and application. John vii. 38, 42; xiii. 18; xvii. 12; xix. 24, 36; xx. 9. Rom. iv. 3; ix. 17; x. 11. Gal. iii. 8; iv. 30. 1 Tim. v. 18. 1 Pet. ii. 6. Jas. ii. 8; iv. 5.

Thus αἱ γραφαί becomes the collective term for the aggregate mass of these, so-called, Scriptures: and in this way the term stands distinguished from another, τὰ ἱερὰ γράμματα (2 Tim. iii. 15),

signifying the books of the Old Testament, or Scripture in the modern sense of the word. Mat. xxii. 29; xxvi. 54. Mark xii. 24; xiv. 49. Acts xvii. 2, 11; xviii. 24, 28. The singular ἡ γραφή has also the appearance of being used collectively. Acts viii. 32. Gal. iii. 22. 1 Pet. ii. 6.

42. *παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ κ. τ. λ.*  
Mark xii. 10. Luke xx. 17.

If this passage is viewed only in the Greek, the Pronoun αὕτη finds its reference in the preceding expression εἰς κεφαλὴν γωνίας, and that without any attendant difficulty. The Greek, however, is, in respect of the gender of the word, simply a representation of the original, and exhibits the Hebrew and Aramean choice of the Feminine where the Greek and other languages employ their Neuter, which the former do not possess: so that αὕτη is here equivalent to τοῦτο.

## XXII.

11. *εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους.*

Θεάσασθαι τοὺς ἀνακειμένους, 'to view the guests,' in respect of the spectacle which the assemblage presented, a spectacle striking at least by its numbers and its singular summons. Thus the verb is used with entire precision.

## XXIII.

5. *πλατύνουσι τὰ φυλακτήρια αὐτῶν.*

In order to the identification of the φυλακτήρια with the יְלֶפֶת, it is necessary to put out of sight the fundamental meaning of the former. But the Greek language could hardly furnish any proper equivalent; so that necessity, not propriety, would fix the term.

23. *τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν.*

'The weightier matters of the law, judgment and mercy and faithfulness.' Of all the terms which the writers of the New Testament have advanced from their ordinary and simple use into the

expression of ideas peculiar to their own matter of teaching, none is more marked, important, and widely used than *πίστις*. It is proper then to distinguish places where it occurs in its ordinary senses, especially as expressing the idea of trustiness or faithfulness. Besides the present place, there may be cited Gal. v. 22. 1 Tim. iv. 12; vi. 11. 2 Tim. ii. 22. Tit. ii. 10, and, as the most important, Rom. iii. 3, *μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει*; whether the rendering is, ‘Will their faithlessness cancel the good faith of God?’ or, ‘Will their breach of trust cancel God’s act of trust?’ according with the view conveyed in Theodoret’s words, *οὐδαμῶς οἱ ἀπιστήσαντες ἐλυμήναντο τὰς θείας εὐεργεσίας*.

In this place and the parallel, Luke xi. 42, the word *κρίσις* takes its signification as the representative of *ῥῆσις*; which may be regarded as including the impeachment and avengement of wrong, and the strong maintenance of all that is right. In another place, Jas. ii. 13, the meaning is narrower, being rather, strict award of due chastisement.

The force of the remaining word *ἔλεος* may be best gathered from the story, which is followed by the words, *ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ*. Luke x. 37.

24. *οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.*

‘That strain out the gnat and drink down the camel.’ This language, as regards the word *κάμηλον*, exhibits one variety of the practice of giving sententious force and effect by terms put in extreme contrast (xx. 16). It finds a parallel in the antithetical couple, *κάρφος*, *δοκός* (vii. 4), and shows how unnecessary is any attempt to escape from or to abate the ordinary meaning of the latter word.

## XXIV.

2. *οὐ βλέπετε πάντα ταῦτα;*

If the negative *οὐ* is to be discarded, the interrogation might be dropped, so that the sense would be, ‘You see all these things,’ a present reality of grandeur. The same might also be done in the parallel place Mark xiii. 2; and also at Luke vii. 44.

5. ἐπὶ τῷ ὀνόματί μου.

‘On my name,’ that is, demanding to be followed and obeyed as guides and leaders on the ground (ἐπὶ) of being the Christ.

6. δεῖ γὰρ πάντα γενέσθαι.

Πάντα, ‘all things’ of a suitable kind to be preliminary and attendant on a grand and fearful close (συντέλεια). But the word is doubtful.

8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

Ἀρχὴ ὠδίνων, ‘a beginning of birth-throes’ preparatory to the actual birth, namely, τὸ τέλος.

40. τότε δύο ἔσονται ἐν τῷ ἀγρῷ· εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.

In that sudden sweep of visitation, ‘one is fetched away, and one is left’ as he was.

44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι.

Γίνεσθε ἔτοιμοι, ‘put yourselves in readiness.’

48. ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος κ. τ. λ.

When viewed in connexion with the preceding context, these words present a peculiar appearance as regards the pronoun ἐκεῖνος. But, in fact, their purport, though somewhat awkwardly expressed, is to exhibit the same subject, the servant in charge, under a character the opposite of the previously assigned one; the intended meaning being as if the writer had said, ἐὰν δὲ κακὸς ὑπάρχων εἴπῃ ὁ δούλος ἐκεῖνος.

## XXV.

1. ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις αἰτίνες λαβοῦσαι κ. τ. λ.

Here, as in former passages of like shape (xx. 1; xxi. 33; xxii. 2), the Relative clause, as appending a striking and material circumstance which carries a main feature of the similitude, receives the suitable mark of such significance in the compound ὅστις (122).

9. μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν.

The common reading *μήπ. οὐκ ἀρ.* is a mere critical emendation of a grammatical anomaly; the anomaly consisting in the coupling of a merely suggestive term, *μήποτε* (199), with the combination *οὐ μὴ*, which is distinctively peremptory (191). 'It may be there will not be enough for us and you.'

23. ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω.

'As far as a few things wast thou trusty; in control of many will I place thee.'

37. πότε σὲ εἶδομεν πεινῶντα καὶ ἐθρέψαμεν :

The verb *τρέφειν* signifies not the bare bestowal of food but a providing with sustenance. Whether or not a later and less careful use had lowered its meaning, the word *ἐθρέψαμεν* cannot here be regarded as more than an equivalent to the previous expression *ἐδώκατε φαγεῖν*.

## XXVI.

23. ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα.

'He that' this instant 'dipped his hand with me in the dish.' There is no discrepancy in the parallel *ὁ ἐμβαπτόμενος μετ' ἐμοῦ*, 'he that is dipping with me.' Mark xiv. 20. If the force of the Preposition *μετά* is to be strictly pressed, it would imply some united act of the two; connected, it may be, with that described at John xiii. 26, or to be identified with it.

29. δὲν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

Mat. ix. 17.

31. πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί.

Mat. xviii. 6.

40. οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ ;

'Is it in this way you were unable to keep watch with me one hour?'

50. ἐταῖρε, ἐφ' ὃ πάρει ;

The variation, ὁ, ᾧ, is immaterial as regards the purport of this clause. The clause itself, too, can hardly be otherwise regarded than as an interrogation. To exhibit it as regularly such, or as other than interrogative, recourse might be had to some ellipsis; which, however, would be strained, and, in the actual case, improbable. The distinction between Relative and Interrogative words is a point on which the practice of a declining language, at least in its unstudied and unartificial form, would give way without any external agency; and this might be looked for still more with a writer under the influence of a native speech, where certain Pronominal particles were used in both ways. Accordingly, the expression ἐφ' ὃ may here be safely taken as a mere irregularity for the proper form ἐπὶ τί<sup>1</sup>.

64. ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου κ. τ. λ.

'Henceforward,' what you look for in the Christ, is a thing in store for you, in that 'you will see the Son of Man,' etc. The term ἀπ' ἄρτι is here used, not of the imminence of the actual event, but of its now declared certainty. The same would be the case at John i. 52, if the reading is to be regarded as genuine, and not as a case of assimilation.

66. ἔνοχος θανάτου ἐστί.

Mat. v. 22.

## XXVII.

1. συμβούλιον ἔλαβον . . . ὥστε θανατῶσαι αὐτόν.

The particle ὥστε may be allowed to be used with entire strictness in this place (167), expressive of issue as far as the issue lay in the power of the agents, namely, a resolved endeavour to compass the death of the accused on a specific plan.

24. ἀπενίψατο τὰς χεῖρας.

As the verb fairly implies, he performed the act with significant gesture, as if cleansing the hands thoroughly, and himself in them, from some defilement.

<sup>1</sup> ἐπὶ τί πάρεστε; Aristoph. Lys. 1101.

49. οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται κ. τ. λ.

The formal discrepancy between these words and the language of the parallel place (Mark xv. 36), ἐπότηζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ κ. τ. λ., is at first sight striking, because the sentiment, whatever it is, which in this place is uttered by certain bystanders, and seemingly addressed to the offerer of the vinegar, is in the other put into the mouth of this latter.

The pair of words, ἄφες, or ἄφετε, and ἴδωμεν, need not be viewed as detached Imperatives, but may be regarded as in elliptical dependence, like θέλετε ἀπολύσω above. 'Leave us to see whether Elias is coming to save him.' The expression may then be viewed as a current form of vulgar irony, ridiculing the notion of a certain thing happening. In such case, it would be of little consequence into whose mouth the words were put; and two independent narratives might readily assign them to different parties entertaining the same feelings.

### XXVIII.

20. ἕως τῆς συντελείας τοῦ αἰῶνος.

Mat. xiii. 39.

In these his closing words, the speaker still continues his use of the current Messianic terms and ideas of the time; and the Hebrew Gospel ends, as it began, Hebraically.

## ST. MARK.

### I.

4. ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων  
κ. τ. λ.

The form of mere circumlocution with a participle, so common in the New Testament (180), does not include the combination ἐγένετο βαπτίζων, as the discrepancy of the tenses sufficiently indicates; but the verb in the Aorist separately predicates the realisation of a certain circumstance, the circumstance itself being the state or course of action expressed by the participle<sup>1</sup>. The form occurs again ix. 7. If the reading ὁ βαπτίζων, with the omission of καί, is adopted, these remarks must be transferred to the participle κηρύσσων.

With regard to the first four verses, two arrangements are admissible: either the three first form together an introductory heading to the Gospel, so that the fourth commences a distinct sentence; or, on the other hand, the heading extends only to the first verse, and the fourth stands as an apodosis to the preceding two, so that the sense would be, 'As it stands written in the prophet . . . so came John,' etc. On either plan the verb ἐγένετο carries the emphasis due to its position.

24. οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

Ὁ ἅγ. τ. Θ. may be taken as a Vocative (9). 'I know thee who thou art, thou Holy One of God.'

34. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια.

Οὐκ ἤφιε, 'forbad;' if it is taken as an equivalent to the purer form οὐκ εἶα: which latter appears in the parallel place, Luke iv. 41.

<sup>1</sup> ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος ἐπὶ μὲν θάλασσαν καθήκουσα. Thucyd. ii. 97.



This use of ἀφιέναι for ἐάν in the New Testament, in the extent to which it is carried, is due to the influence of the Aramæan ܠܚܝܬ.

## II.

16. ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Ὅτι μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν ἐσθίει;

The clause commencing with the particle ὅτι may be taken as an interrogation, by an ellipsis of an interrogative word, as τί, the sense being, 'Why is it that he eats,' etc.: or, directly, by assigning to the Relative word ὅτι itself an interrogative force, by the same license as is seen in the form, ἐφ' ὃ πάρει; (Mat. xxvi. 50). But no interrogation is really necessary; for the sentence may be pointed, ὅτι, μετὰ . . . ἐσθίει, and be understood as calling attention to an evident or well-known circumstance, by way of expressing surprise and making appeal for an explanation of the same. The form occurs again in this gospel: λέγοντες, "Ὅτι λέγουσιν οἱ γραμματεῖς κ. τ. λ. (ix. 11), and ἐπηρώτων αὐτόν, "Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν κ. τ. λ. (ix. 28).

## III.

4. ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτείνειν;

The terms κακοποιῆσαι, ἀποκτείνειν are instances of that peculiar usage where language receives an artificial force by means of extreme, but, in the actual case, unreal antithesis. Mat. xx. 16.

14, 16. ἐποίησε δώδεκα κ. τ. λ. καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον καὶ Ἰάκωβον κ. τ. λ.

The construction of this passage, when rectified, would be, since the other Accusatives are in dependence on the verb ἐποίησε, Σίμονα· καὶ ἔπε. αὐ. ὄν. Πέτρον· καὶ Ἰα.

24, 25, 26. ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται κ. τ. λ. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, κ. τ. λ. καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, κ. τ. λ.

The change of construction in the hypothetical clause is signi-

ficant. The former, *ἐὰν . . . μερισθῇ*, expresses a conceivable condition, preliminary to a particular issue : in the latter, an allegation which has been made respecting an actual circumstance, is put hypothetically. 'If,' as was alleged, 'Satan,' in the ejection of the demon, 'stood up against himself' a self-assailant, 'he cannot stand.' 'Should a kingdom be at breach with itself,' etc.

29. *ἐνοχός ἐστὶν αἰωνίου ἁμαρτήματος.*

Mat. v. 21, 22.

35. *ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ.*

Mat. xii. 50.

#### IV.

11, 12. *ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι, μήποτε ἐπιστρέψωσι καὶ ἀφεθῇ αὐτοῖς.*

In the parallel place (Mat. xiii. 13) the employment of parables is distinctly said to be an adaptation to an already existing frame of mind in the people, which indisposed and disabled them for any perception beyond that of the outward symbols of the parabolic picture ; the words being, *ὅτι βλέποντες οὐ βλέπουνσι καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι*. In this, however, and the other parallel place (Luke viii. 10), this mode of teaching is represented, if the language be taken strictly, as being employed with a prospective object, namely, with the purpose of producing that result in the popular mind.

In the face of this discrepancy of statement, it may still be remarked, that the adaptation would leave such a frame of mind unaltered or, rather, confirmed : and, accordingly, there is no great degree of vagueness or straining of language in representing it as an intention.

But in this place a further design is, in strictness of language, alleged, namely, a preventing the reformation of the hearers and their consequent forgiveness. And, again, in the prophetic passage formally cited in the first parallel place (Mat. xiii. 14, 15) the two designs together are, in strictness, said to be a perversely conceived purpose on the part of the hearers themselves, in the words,

τοῖς ὥσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὡσὶν ἀκούσῃσι καὶ τῇ καρδίᾳ συννῶσι καὶ ἐπιστρέψῃσι, καὶ ἰάσωμαι αὐτούς.

All such perplexity is at once removed by the simple admission, that, though there is the formal expression of design in the language, no more is to be exacted from it than the bare notion of issue (172), and that this expression is in the New Testament an unsafe ground for rigid interpretation.

One other passage, though of a somewhat different cast, falls under the same remark. Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν, ὅτι πάλιν εἶπεν Ἡσαίας, Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ στραφῶσι, καὶ ἰάσωμαι αὐτούς. John xii. 40. But it also calls up another question on a nearly allied point, namely, how far the expression, too, of cause and consequence is a matter of precision in the New Testament. If the language of this passage is taken strictly, it assigns the unbelief of the time to a debarring power possessed by certain words of an old prophet, in themselves simply declaratory of a frame of mind existing in the people at the time of their delivery. In effect, however, notwithstanding its precise cast of outward expression, the passage only affirms that the same course of cause and effect was at work as in the days of the prophet; that spiritual dulness and untowardness had, in both cases, a natural issue in indifference and unbelief.

This latter question is again suggested by the words ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ (Luke vii. 47), which convey just the converse of the lesson propounded by the preceding parable; not to mention the clause immediately subjoined, ὃ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. There is no way of evading the language itself: but the calling of attention to the visible circumstances of the actual case by the speaker (vv. 44-46) may serve to intimate, that his language is cast in simple correspondence with them, or, in other words, with the fact, that the manifestation of love preceded the declaration of forgiveness.

In such instances as the preceding, there is no ignorance or disregard of the proper meaning of terms, but a certain freedom in representing the relation of circumstances.

## V.

## 7. ὀρκίζω σε τὸν Θεόν.

This construction of ὀρκίζω, which occurs again Acts xix. 13, and of ἐνορκίζειν at 1 Thess. v. 27, if it is to be regarded as an enlargement on the original syntax, still exhibits nothing strange or strained (104), but is more easy and natural than that which is employed in the former Gospel. Mat. xxvi. 63.

23. παρακαλεῖ αὐτὸν πολλὰ λέγων, ὅτι, τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἔλθων ἐπιθῆς τὰς χεῖρας αὐτῇ.

The abrupt position of the clause, ἵνα . . . αὐτῇ, may be regarded as an irregular dependence on the words παρακαλεῖ αὐτόν. Or the abruptness may be taken to indicate strong emotion on the part of the speaker.

29. καὶ ἔγνω τῷ σώματι ὅτι κ. τ. λ.

The Dative is here used in the ordinary way, ‘And she became aware by’ sensation in ‘her body, that,’ etc.

## VI.

3. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Mat. v. 29.

8, 9. παρήγγειλεν αὐτοῖς ἵνα κ. τ. λ. ἀλλὰ ὑποδεδεμένους σανδάλια.

The use, by Aramaism, of the Participle in the Nominative case as a direct Imperative (180) would readily lead to the employment of the Accusative to express an indirect one: a consideration which at once clears the construction of the present passage.

39, 40. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια—καὶ ἀνέπεσον πρασιαὶ πρασιαί.

This passage exemplifies the way in which a language may, without actual breach of its syntax, suffer the intrusion of a strongly marked and most incongruous foreign idiom; such as is seen in the Hebraic and Aramean distributive form συμπόσια συμπόσια, πρασιαὶ πρασιαί, as also δύο δύο. v. 7.

52. οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη.

‘For they understood not’—failed to grasp—the general truth to be based (ἐπὶ) ‘on the loaves’ in their signal display of miraculous power. The Preposition is to be noted, as used with strict significance.

The terms *πωροῦν*, *πώρωσις* need careful discrimination from the synonym set, *σκληρύνειν*, *σκληρότης*, *σκληροκαρδία*, *σκληροτράχηλος*, on account of the important distinction between their respective metaphorical uses in the New Testament.

The proper meaning of the root *πῶρος* is a superficial deposit of hard matter; such, for instance, as the strong coating left by the flow of water charged with calcareous solution; and, thence, more generally, any hardening of surface; and, if such surface were naturally a sensitive one, the process would imply, as a further signification of the word, loss, or, at least, an impairing of sensibility to impressions from without<sup>1</sup>. On the other hand, the idea conveyed by the second group is hardness of another kind, namely, unyielding, unbending hardness of the entire substance.

To these physical ideas the metaphorical use of the respective terms must correspond. Accordingly, by the words *σκληροκαρδία* (Mat. xix. 8. Mark x. 5), *σκληροτράχηλος* (Acts vii. 51), *σκληρότης* (Rom. ii. 5), *σκληρύνεσθαι* (Acts xix. 9. Heb. iii. 13); and the expression *σκληρύνειν τὴν καρδίαν* (Heb. iii. 8, 15; iv. 7) is implied a frame of heart stoutly opposed to every rightful call to submission of spirit and to all softening and subduing influences, or, as Chrysostom describes the case, *ὅταν μῆτε χρηστότητι μαλάσσεται μῆτε φόβῳ κάμπηται*. On the other hand, the expression *ἡ πώρωσις τῆς καρδίας* (Eph. iv. 18) is well explained by Chrysostom as *ἀναωθησία*, though the insensibility need not be limited as in the words *ὅταν μηδεὶς τὴν ψυχὴν κατασεύῃ φόβος*, but may be extended to the enlightening and purifying influences of true religion. In

<sup>1</sup> Whether the Septuagint supplies any illustration, depends upon the soundness of the reading, *πεπώρωνται ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου* (Job xvii. 7): in which case, the circumstance signified would be an impaired sensibility of the organ of sight, that is, dimness of vision (ἴκκ). The Adjective *πωρός*, ‘blind,’ is a lexicographical fiction.

commenting also on the words ἐπωρώθη τὰ νοήματα αὐτῶν (2 Cor. iii. 14) remark is made to the same effect, ἡ πύρωσις γνώμης ἐστὶν ἀναισθήτου καὶ ἀγνώμονος. In a former place of this gospel (iii. 5) the subject of the words ἐπὶ τῇ πυρώσει τῆς καρδίας αὐτῶν is, on the part of the persons addressed, a mind so encased in prejudices as to be dead to the statement of the moral question at issue, so clearly and pointedly aimed at them. Similar remarks apply to the other instances where the same metaphor is employed. John xii. 40. Rom. xi. 7, 25.

Attention to synonym terms is always important, as serving, at least, to demonstrate, on the part of writers, a due perception and correct use of the niceties of a language: but the present instance has an additional importance, because the two states, represented respectively by distinctive terms, are marked by a moral difference. One state, πύρωσις, may be the issue of mere circumstances, and, as such, be liable to scarcely any amount of moral censure; as in the instance described in the present passage, and in another shortly following (viii. 17): though the case may at times wear a somewhat worse complexion. The other, σκληρότης, carries with it the undeniable guilt of stubborn resistance to grace and truth.

## VII.

11, 12. ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν . . . ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς—καὶ οὐκέτι ἀφίετε αὐτὸν κ. τ. λ.

‘You however say, Should a man have said to his father or his mother, Korban, whatever thou mayest get in aid from me,’ Korban it is without release or abatement: ‘and no longer do you allow him,’ etc.

19. καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα.

That the connection of the Participle καθαρίζων is with the word ἀφεδρῶνα, is sufficiently indicated by the Syriac representative of the latter, ܐܬܪܐܢܐ. The breach of formal concord may be regarded as serving, by its grammatical abruptness, to point the allegation

made by the Participle (235); as if the form had been ὅστις καθαρίζει.

28. ναί, κύριε, καὶ γὰρ τὰ κυνάρια κ. τ. λ.  
Mat. xi. 26.

## VIII.

12. ἀμὴν λέγω ὑμῖν, Εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον—.

This elliptical form must be taken as the extreme expression of determined refusal, whatever may be assigned as the precise terms of the supplement. Though its Hebraic origination in the present place is sufficiently shewn by the citation at Heb. iii. 11; iv. 3, 5, yet the form itself may be regarded as the common property of language.

## IX.

12. Ἡλίας ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα.  
Mat. xvii. 11.

33. ἐν τῇ οἰκίᾳ γενόμενος.

The Article here indicates either the house present to the mind of an original narrator and eyewitness which on that occasion received Jesus on his arrival, or one which was his resort at Capernaum, and accordingly present in like manner.

49. πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται.

The conjunction καί may here be taken as the Hebrew copulative of correspondence. Mat. xvi. 18.

## X.

- 29, 30. οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἶκον — ἐὰν μὴ λάβῃ κ. τ. λ.

This passage exhibits a hypothetical clause where, taken strictly as such, it can have no place. Its cast is not absolutely identical with that of another passage, οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ (Gal. ii. 16), but both have arisen from the same loose interchange of expression; the converse side of which is seen almost immediately following the present passage

(v. 40), where the Conjunction *ἀλλά* is to be taken as equivalent to *εἰ μή*. (230, 231).

30. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

Mat. xii. 32.

33. κατακρινούσιν αὐτὸν θανάτῳ.

Mat. xx. 18.

45. δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Mat. xx. 28.

## XII.

11. παρὰ Κυρίου ἐγένετο αὕτη καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Mat. xxi. 42.

32. καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ κ. τ. λ.

'Well saidst thou, Master, with truth, that He is one and,' etc.

## XIII.

8, 9. ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς.

'Beginnings of birth-throes'—forerunners only of the actual issue—'are these things. But do you look to yourselves,' as regards matters touching you more nearly than these mere preliminaries.

33—35. βλέπετε, ἀγρυπνεῖτε—γρηγορεῖτε.

The former verb *ἀγρυπνεῖν* may be taken to express simply sleeplessness, absence of sleep, and, pointedly, the absence of it when due to nature, and, thence, a wakeful, witting frame of mind, as opposed to listlessness: while *γρηγορεῖν*, the offspring of *ἐργήγορα*, represents rather a waking state as the effect of some arousing effort, and so a condition of alertness and watchfulness; that is, a more stirring image than the former. The group of synonyms is completed by *νήφειν*, which signifies a state untouched by any slumbrous or beclouding influences, and, thence, one that is guarded against advances of drowsiness or bewilderment. Thus it becomes a term



for wariness<sup>1</sup> against spiritual dangers and beguilements. 1 Pet. v. 8. The narrower idea of freedom from the influence of intoxicating drink may be the primary one; but it is in the wider sense, as just stated, that the word stands properly distinguished from its synonyms.

34. *δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν.*

Τὴν ἐξ., 'The authority' inseparable from the idea of a regular household, and necessarily vested in some persons. Thus the Article marks suggestion by association (13).

34. *ὡς ἄνθρωπος ἀπόδημος, ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς —ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.*

'As a man, going abroad, on leaving his house and giving . . . to each one his task, commanded the porter also to keep watch.' The stress of the comparison is on the command given to the door-keeper.

#### XIV.

1. *ἐζήτουν—πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.*  
 11. *ἐζήτει πῶς αὐτὸν εὐκαίρως παραδῶ.*

The Subjunctive is in these passages deliberative. 'They were holding debate, how they were to seize,' etc.

25. *ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.*

Mat. ix. 17.

36. *ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.*

The circumstance that *ὡς* answers in the parallel place (Mat. xxvi. 39) to the Interrogative *τί* in the present one, at once shows that the latter is here used as a simple Relative, the exchange being the converse of that which is seen at Mat. xxvi. 50: and thus the exemplification of interchange between the Relative and Inter-

<sup>1</sup> *Nâφε καὶ μέμνασ' ἀπιστεῖν* is the maxim of worldly wariness.

rogative is completed. Of this the forms occurring at Mat. x. 19 ; xv. 32. Mark v. 36. Luke xvii. 8, are not simple and direct instances.

‘Yet,’ what must be, is ‘not what I will,’ etc.

41. ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

‘Απέχει, | *Ἰαμ Δδχ*, ‘all is over.’ Τῶν ἁμαρτωλῶν, ‘the sinners’ bent of his destruction; unless the Article marks a general term, expressive of the entire class, ‘sinners.’

50. ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.

Two other passages, οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (John i. 8) and ἀλλ’ ἵνα ἡ γραφή πληρωθῇ (John xiii. 18), exhibit precisely the same form as the present one, and in all three the form carries the same force; that is, an especial stress is laid on a certain purpose (ἵνα), the necessary emphasis being produced by the abrupt position given to the clause which expresses the purpose, by the peculiar ellipsis following the adversative particle ἀλλά.

67. καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

The position of the term τοῦ N. is significant; ‘The Nazarene’ appearing, by its special collocation, as an opprobrious personal appellative, of itself almost sufficient to indicate the individual.

## XV.

7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος.

The Articles in the expressions ὁ λ. B. and μετὰ τῶν στ., having, as is at once evident, no relation to the context, are an impression on the language of the framer of the narrative of his own consciousness. A contrast is thus afforded to the corresponding passages of the other gospels, where familiar acquaintance with persons and circumstances is not in like manner betrayed.

36. ἄφετε ιδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

Mat. xxvii. 49.

## XVI.

3, 4. τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;  
Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ  
μέγας σφόδρα.

At first sight, the clause ἦν . . . σφ. would seem to be connected with the words τίς κ. τ. λ. in every thing but position. Its relation, however, is really with the verb θεωροῦσιν, and it states a circumstance that allowed the full amount of action which that term expresses in its entire and proper meaning. Mat. vii. 3.

# ST. LUKE.

---

## I.

### 1. *περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων.*

By this clause, which describes the contents, or professed contents, of the narratives to which allusion is here being made by the evangelist, attention is called to the use in the New Testament of the terms *πληροφορεῖν* and *πληροφορία*, and to the tracing of their course of signification.

From the primary meaning, then, of the verb, namely, the carrying of a full charge, in contrast with scant measure or default, there follows at once that of a complete discharge of a performance or duty, as contrasted with imperfection or shortcoming. 2 Tim. iv. 5, 17. With a personal object, the action signified is that of bringing the mind to a state of satisfied conviction or assurance, so that the corresponding idea conveyed by the Passive verb is that of unabated assurance on any point, unabated by misgiving or wavering. Eccles. viii. 11. Rom. iv. 21; xiv. 5. This state is also expressed by the Substantive *πληροφορία*. Col. ii. 2. Heb. vi. 11; x. 20. This sense of the latter word may also be fairly recognised in the passage, *τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ* (1 Thess. i. 5); in which case it would describe the ultimate and crowning effect on the minds of the hearers which attended the preaching of the apostle and his fellows: but it may also mean a full performance and consummation of the missionary task which the latter were enabled to reach, without check or drawback through want of frank and earnest acceptance on the part of the Thessalonians.

The remaining use of the Passive Voice of the verb is when it is expressive of things held to be established as matters of undoubted acceptance, as in the present passage.

## 4. ἵνα ἐπυγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

These words are a most material part of the preface, because they express the design of the writer in the composition of his gospel, as far, at least, as the individual to whom it is formally addressed, was concerned; namely, to enable that person to ascertain (ἵνα ἐπ.), how far accounts (λόγοι) of various passages of gospel events which had been carefully impressed on his mind (κατηχ.), were matter of reliable truth (ἀσφ.) To him, therefore, the history, thus presented, was to serve as a standard of verification, whereby to test the soundness of the narrative lessons which he had already imbibed, as a learner in Christianity.

It is by way of contrast to such detached stories that the term *καθεξῆς* is used of a consecutive history like the present, whether following a strict chronological arrangement or not.

The Genitive λόγων, to which the case of the Relative is also attracted (120, 104), is in government by the Preposition *περὶ*. 'That thou mayest ascertain the sure truth touching accounts whose lesson thou hast been taught.'

## 15. καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ.

The asseverated form οὐ μὴ πίνῃ, which attracts notice by its occurrence between two ordinary Futures, may be here taken as a prohibitory injunction, according to the exceptional usage in the New Testament and Septuagint (193).

## 25. ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

A close illustration of the grammatical structure of this passage is supplied by another of the same writer, namely, ὁ Θεὸς ἐπεσκέψατο λαβεῖν λαὸν κ. τ. λ. (Acts xv. 14); and, as in this latter there is absolutely no place for an ellipsis, between the verbs, of a pronominal object, but the Infinitive is in immediate grammatical dependence on the preceding verb, the same is also the case in the present place; though here, in translation, a pronominal supplement might be made, to give ease to the rendering, as is done in various versions. While, however, in both places the syntax is of an ordinary and simply Greek form, the cast of thought is purely and intensely Hebrew.

In the two similar passages the verbs ἐπιδεῖν and ἐπισκέψασθαι appear as expressing metaphorically a specially designed and directed proceeding of divine agency. Elsewhere, when conveying the same meaning, they are used either absolutely (Jer. xxxii. 41. Eccclus. ii. 14), or with an Accusative in government (Gen. xxi. 1. Ps. viii. 5; lviii. 6; cv. 4), or with a construction by a Preposition (Ps. xxx. 9. Jer. xi. 22; xlv. 13).

71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν κ. τ. λ.

An ode, like the present, altogether Hebraic in structure and conception, would hardly present, in its Greek cast, entire grammatical regularity and clearness: and yet grammatical points must be material to a right perception of its meaning.

The construction of the Accusative σωτηρίαν, which is the first question that arises, may be described as a kind of apposition, the clause standing as an expression of things whose utterance is implied in the word ἐλάλησε. 'As he spoke by mouth of his holy prophets,' speaking by them of 'deliverance from our foes.' The clause ποιῆσαι . . . αὐτοῦ varies the representation of the same utterance, and stands in a like grammatical position with the preceding; which position is again repeated in the Accusative ὄρκον, though its clause is parenthetical. The force, however, of the form τοῦ δοῦναι κ. τ. λ. is to express the intended issue of that which has preceded, more especially of the action signified by the words μνησθῆναι διαθήκης ἀγίας αὐτοῦ: and it is thus a marked point as regards the relation of the several members of the period. There is the same relation between the clauses τοῦ δοῦναι γνῶσιν κ. τ. λ. and τοῦ κατευθῆναι κ. τ. λ., and the preceding Infinitives ἐτοιμάσαι and ἐπιφάναι. A consideration of these points, combined with due regard to parallelism, is material to a clear view of the arrangement and meaning of the entire ode.

80. ἕως ἡμέρας ἀναδείξῃ αὐτοῦ πρὸς τὸν Ἰσραήλ.

The term ἀνάδειξις, being technically appropriate to an act of appointment or institution to a conspicuous and important post, is here well transferred to the appearance of a prophet, presented to the world with credentials, of whatever kind, of a divine commission.

## II.

2. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

The material point of this sentence is the proper force possessed by the Adjective *πρώτη*, as the main predicate, in virtue of its position with regard to the Article; of the genuineness of which there can be no reasonable doubt, since its narrow absence from documents is clearly a mechanical accident. 'This was the first registration made while Quirinus was governor of Syria.' If *αὕτη* be read, this point is in no way affected. 'The registration itself,' as distinguished from the decree for its execution, 'was the first made while,' etc.

In the case of a passage which has been the occasion of so much historical research and debate, the first point is to set, if possible, in a clear light the literal meaning of the passage itself.

14. δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

With respect to the quality of the reading *εὐδοκίας*, it is to be remarked, first, that it preserves the parallelism, and, next, that it is a strongly marked Hebraism; and, since Hebraisms are not things to be produced by correctors and copyists, it has, on these grounds, a claim to be viewed as the germ, not the issue, of the common reading.<sup>1</sup>

As regards the expression *ἀν. εὐδοκίας*, it may signify those on whom the good pleasure (*εὐδοκία*) of God may have lighted in the glorious revelation of his grace; or, otherwise, those in whom a gracious frame of mind and heart fits them to welcome God's message of peace: which latter meaning may be recognised in the rendering of the Vulgate, 'hominibus bonæ voluntatis.'

20. αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν, καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

The clause *καθὼς . . . αὐτούς* is best taken in connexion with *εἶδον* alone. 'Praising God for all things that they heard' in the

<sup>1</sup> It is the reading of *ℵ*, *A*, and *D*, and of the ancient Latin church.

angelic message and song, 'and had seen as it was told them' in the message.

23, 24. ἐν νόμῳ Κυρίου.

It is sufficient to recognise, in this anarthrous form, a phrase of familiar currency, to be classed with the expression οἶκος Ἰσραὴλ (44) and some others. The more formal usage is seen in the words κατὰ τὸν νόμον Μωυσέως (v. 22), and κατὰ τὸν νόμον Κυρίου (v. 39).

32. φῶς εἰς ἀποκάλυψιν ἐθνῶν.

The use of the term ἀποκάλυψις in this place is strongly expressive, as if the enlightenment were effected by the removal of a shroud of palpable darkness. Is. lx. 2.

34. εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραήλ.

'For a fall and an uprising of many in Israel:' that is, some to fall, some to rise.

35. ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

The connexion of this clause is with the expression σημεῖον ἀντιλεγόμενον: the preceding clause καὶ . . . ῥομφαία, with its strong personal emphasis, being, however, not parenthetical, but added by way of climax.

### III.

2. ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην.

The application of the word ῥῆμα may be considered as restricted to an utterance or expression of limited compass, as a phrase or sentence, a maxim, command, or summary declaration: so that λόγος stands distinguished from it in so far as it lies under no such restriction. Accordingly, the words ῥῆμα Θεοῦ, in this place, give a correct description of the short, but pregnant, message with which the Baptist was charged; μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν: or they may simply mean the divine behest directing the assumption of the prophetic office: which seems to be their use in the passage, τὸ ῥῆμα τοῦ Θεοῦ ὃ ἐγένετο ἐπὶ Ἰερεμίαν—ὡς ἐγενήθη λόγος Θεοῦ πρὸς αὐτόν. Jer. i. 1, 2.



In another place (Eph. vi. 17), the same expression is employed to signify some sentence of divinely inspired utterance, suited to the particular occasion of spiritual conflict.

The form ἐγένετο ἐπὶ Ἰωάννην, though peculiar, sufficiently expresses the incoming of a divine communication with possessing and inspiring influence. That it was borrowed, not framed, for the occasion, appears from the citation given above.

In the quotation (1 Pet. i. 24) *πᾶσα σὰρξ ὡς χόρτος κ. τ. λ. τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα*, τὸ ῥῆμα K. is, in its primary signification, simply the promise of the restoration of Judah, communicated in charge to the prophet; transferred by the writer of the epistle, in a correspondent sense, to the announcement of man's restoration by the gospel.

### 3. βάπτισμα μετανοίας.

Mat. iii. 2.

### 6. ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

The term τὸ σωτήριον, though rare in the New Testament, is more widely used in the Septuagint; and, like the other substantives of like shape and origin, it is a proper concrete. As such, it enters fitly into the combination ὄψεται τὸ σω.; as also into the similar one (ii. 30) *εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου*, especially when the visible object is considered to which the words relate, 'My eyes have seen thy saving work;' at least in the reality of its opening stage.

At its next occurrence (Acts xxviii. 28) in the words *τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ Θεοῦ*, the term may be taken as a concrete, to imply the proffered means of salvation.

The language of the remaining instance, *τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε* (Eph. vi. 17), is clearly borrowed from the passage, *περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς*. Is. lix. 17.

### 15. διαλογιζομένων πάντων—μήποτε αὐτὸς εἶναι ὁ Χριστός.

The tone of the particle *μήποτε* is not simply deliberative, like *εἰ*, but conjectural in favour of the affirmative: and it thus intimates the leaning of the popular mind against which the subsequent language of the Baptist is aimed. 'I with water am baptising you: but

there is coming the mightier one than I . . . he will baptise you with Holy Spirit and fire.'

23. καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὥσεὶ ἐτῶν τριάκοντα.

To take the words ἦν and ἀρχόμενος as combining to form an ordinary circumlocution of common occurrence in the New Testament (180), has the effect of leaving the Genitive ἐτῶν without any proper grammatical dependence. The Participle must, accordingly, retain its full force. 'And Jesus himself was, at his outset' in public ministration, thus inaugurated by his baptism and its attendant circumstances, 'about thirty years of age.'

#### IV.

1. ἦγετο ἐν τῷ πνεύματι.

The Preposition is, in this place, an instance of New Testament usage, as being employed to express the hold of a spiritual influence or possession (208).

5. καὶ ἀναγαγὼν αὐτὸν ἔδειξεν κ. τ. λ.

'And having brought him up' to a point overtopping the previously upland site of the former temptation, 'he shewed him,' etc.

34. οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

Mark i. 24.

41. οὐκ εἶα αὐτὰ λαλεῖν.

Mark i. 34.

#### V

14. εἰς μαρτύριον αὐτοῖς. Mat. viii. 4. Mark i. 44.

17. εἰς τὸ ἰᾶσθαι αὐτούς.

In the former of these passages there is no visible reference for the Pronoun; in the latter the reference to which ordinary rules would point, namely, Φαρισαῖοι καὶ νομοδιδάσκαλοι, cannot be recognised as the intended one. Accordingly, in each instance an inartificial use of the Pronoun must be admitted, to signify the class of persons most readily suggested by association with the action; that is to say, in the former, those under whose eyes the particular rite of

offering would duly fall, and, in the latter, those who on the spot needed the exercise of the healing power.

35. ἐλεύσονται δὲ ἡμέραι καὶ, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

In order to explain the use of the copulative καί, whose seemingly strange position in the sentence has led to its omission by copyists and translators, it is only necessary to refer to the simpler sentence, exhibiting the same peculiarity, ἣν δὲ ὡρὰ τρίτη καὶ ἐσταύρωσαν αὐτόν. Mark xv. 25. Another has occurred in this gospel (ii. 21), presenting a less distinctly marked form of this particular usage, ὅτε ἐπλήσθησαν ἡμέραι ὁκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

37, 38. οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸν παλαιός. . . ἀλλὰ οἶνον νέον εἰς ἀσκὸν καινὸν βλητέον.

Mat. ix. 17.

## VI.

9. εἰ ἔξεστι τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι.

Mark iii. 4.

17. καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινού.

Ἐπὶ τ. π., 'On a flat,' lower than the elevated site where the apostles had been chosen, but itself at some height on the mountain side.

27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν.

The addition of the words τοῖς ἀκ. is for the purpose of discriminating the persons actually addressed at this point of the discourse: for the passage πλὴν . . . οἱ πατέρες αὐτῶν, having no proper bearing on the condition and prospects of the disciples, who were the speaker's immediate circle of hearers, nor yet on those of the outside throng, is a pure apostrophe. The words, therefore, serve to mark distinctly the point of return, to the actually present hearers, from the apostrophic digression. 'But to you I say,' you, I mean, 'the listeners.'

32—34. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς κ. τ. λ. καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι· καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς κ. τ. λ. καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι· καὶ ἐὰν δανείζητε κ. τ. λ. καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν κ. τ. λ.

The Article twice prefixed to the word ἁμαρτωλοί does not in this place indicate its use as a proper universal, but in its limited conventional sense according to Jewish usage, signifying the class made up of publicans, heathen, and so forth. In the third place, the presence of the Article, as conveying the idea of an entire class in the aggregate, would be incompatible with the action which can only be referred to individuals of the class. Its presence in the common text is due to assimilative influence.

Thus the language of this evangelist, though here differing in terms, is identical in purport with that of the parallel place (Mat. v. 46, 47), where the words employed are τελῶναι and ἔθνικοί.

The varied construction of the hypothetical clauses shows precision of language; for the first case presented hypothetically must, from its nature, be felt to be a present reality, though no such necessity attends the others.

## VII.

23. καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Mat. xi. 6.

44—46. ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξε· φίλημά μοι οὐκ ἔδωκας, αὕτη δὲ ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας· ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας, αὕτη δὲ μύρῳ ἤλειψε τοὺς πόδας μου.

‘Water for my feet thou gavest me not, but she with her tears bathed my feet, and with her hair wiped them dry: kiss thou gavest me not, but she, since I came in, has not ceased kissing my feet: with oil my head thou anointedst not, but she with ointment anointed my feet.’

47. ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολύ.

Mark iv. 11, 12.

### VIII.

10. ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν.

Mark iv. 11, 12.

29. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν.

The unusual expression, πολλοῖς χρόνοις, may be taken as intended to convey the compound idea of oft-repeated occurrence extending over a long period of time. This the context also suggests, rather than a recourse to an employment of the plural as a kind of intensive; as in the words ἐκ χρόνων ἱκανῶν, just preceding (v. 27), and in other places. xx. 19. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2.

### IX.

25. τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

The Accusative ἑαυτόν is to be taken in dependence on both Participles. The latter is subjoined to the more general term ἀπολέσας as conveying the more precise notion of proper personal forfeiture. But this may be regarded as done not so much to vary the idea, as to point a direct contrast to the preceding κερδήσας.

32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ κ. τ. λ.

‘But Peter and those with him had been overborne with sleep, but they woke up and saw his glory.’ The vision flashed upon them as the heavy slumber suddenly broke.

34. ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

The Accusative case of the Pronoun renders it necessary that its reference should be to persons distinct from those that are the subject of the principal verb.

43, 44. πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν τοὺς λόγους τούτους.

The verb θαυμάζειν is used here, as elsewhere, to signify the actual expression in words of the feeling of wonder. It is this expression that is pointed at by the words τοὺς λόγους τούτους: and the bidding addressed to the disciples in particular (ὑμεῖς) is to mark and remember such utterances, in consideration of the coming treatment of the person who was the subject of them.

60. ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς.

Mat. viii. 22.

## X.

18. ἐθεώρουν τὸν Σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα.

20. χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

21. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς.

The circumstance that, in the compass of a few verses, the language of a single speaker exhibits first, the Singular ὁ οὐρανός, next, the Plural, and, again, the Singular, is enough to suggest that some difference of usage must be recognised with respect to them.

The use of the Plural form may be regarded as fitted to the prevailing conception of a celestial structure rising by stories, three or seven, advancing in brightness and glory. Of this idea there is a clear illustration in the words διεληλυθότα τοὺς οὐρανοὺς (Heb. 4. 14), where the imagery of a passage through successive celestial spheres is adopted as the expression of a passing into the immediate presence of Deity. In like manner, ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν—Eph. iv. 10. So, again, the opening of a passage for the visible descent of the Holy Spirit, is represented by the words σχιζομένους τοὺς οὐρανοὺς (Mar. i. 10), as also, ἀνεύχθησαν αὐτῷ οἱ οὐανοί . . . καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Mat. iii. 16, 17. In these last instances, however, the term may be taken in the freer signification, of regions imagined to be raised above all that is properly mundane. Its use is also frequent when they are specially

viewed as the abode of exalted and unchanging existence. This is seen in the words τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς, and in a similar passage (Heb. xii. 23), πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς. Mat. v. 12. vi. 19. Luke xii. 33. Acts. i. 34. 2 Cor. v. 1. Phil. iii. 20. Heb. viii. 4; ix. 23.

The fancied canopy of the lower world is the Singular ὁ οὐρανός, including whatever overhangs the earth. Accordingly, Satan, ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph. ii. 2), 'Prince of the realm of Air,' is represented as hurled, like a lightning flash, ἐκ τοῦ οὐρανοῦ, that is, from his proper realm.

The Singular ἡ γῆ would naturally call up the Singular term in contrast: hence, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς the strongest illustration being furnished by the words, Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς . . . γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. Mat. vi. 9. The practice, however, is not invariable. Eph. i. 10. iii. 15. Col. i. 16, 20.

When the Plural appears in the Septuagint, it is a pregnant term by which is implied ὁ οὐρανός with its host of luminaries; as also in the Second Epistle of Peter. The same is distinctly the case in the expressions αἱ δυνάμεις τῶν οὐρανῶν (Mat. xxiv. 29. Lu. xxi. 26), and αἱ δυν. αἱ ἐν τοῖς οὐρανοῖς (Mark xiii. 25); where the circumstance of the Number remaining unchanged while the construction is varied, is worthy of remark; as also, that in two of the places the Singular immediately precedes.

21. ναί, ὁ πατήρ, ὅτι οὕτως εὐδελκία ἐγένετο ἔμπροσθέν σου.  
Mat. xi. 26.

26. ἐν τῷ νόμῳ τί γέγραπται;

The emphatic position of the words ἐν τῷ νόμῳ is important as indicating the real point of the question. 'In the Law'—the Law of which thou art a professed master (νομικός)—'what stands written?' what need to travel for an answer beyond thine own lore?

36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές;

'Which of these three seems to thee to have made himself neighbour of the man that encountered the robbers?' that is,

by regarding him as a neighbour, and himself playing a neighbourly part towards him. So, γέγονα ἄφρων. 2 Cor. xii. 11.

## XI.

3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

Mat. vi. 11.

5—7. τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ κ. τ. λ. καὶ κείνος ἔσωθεν ἀποκριθεὶς εἴπῃ κ. τ. λ.

11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ;

The anomalous appearance presented by the former sentence, in the transition from the Indicative of the Future to the Subjunctive Mood in the verbs εἴπῃ, and the disjointed cast of the latter, are at once explained by considering, that, in each, the construction is as if the opening clause had taken a formally hypothetical shape, instead of being only virtually so under the form of an interrogation.

35. σκόπει οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

The force of the particle μὴ differs from the meaning which εἰ would have in a like position, the effect being the same as in a direct question. 'Mark, whether' the truth be that 'the light which is in thee, is darkness.'

39. νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε.

The particle νῦν is strongly emphatic. 'Now,' as things are in your present rule, 'are you, Pharisees, cleansing,' etc.

41. πλὴν τὰ ἐνόντα, δότε ἐλεημοσύνην.

'However, the things therein'—the inside store of the fruits of past rapine and villainy—'give in alms.'

42. παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ.

Mat. xii. 20.

44. οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

'And people do not know that they are walking over them.' (107, 182.)



46. καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

The precise effect of the compound προσψαύετε with the Dative in construction is to be noted. 'And yourselves do not lend a helping touch to the burdens with one of your fingers.'

## XII.

8. πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ κ. τ. λ.

This passage corresponds with the parallel place (Mat. x. 32) in respect of the construction ὁμολογεῖν ἐν—: nor is this remarkable, since the distinct phase of meaning which it carries, would not be expressed by ordinary Greek syntax. The same thing, however, cannot be maintained respecting the words φυλάσσεσθε ἀπὸ πάσης πλεονεξίας (v. 15), since elsewhere (Acts xxi. 25) the common construction is used to express precisely the same thing.

The peculiar forms produced by the intervention of Prepositions which occur in the New Testament, are neither to be at once assigned to mere pleonasm, nor, on the other hand, to be regarded as necessarily significant (226).

23. ἡ ψυχὴ πλεονῶν ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

Mat. vi. 25.

49. πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήθη;

It is fairly open to consider the verb θέλω as in the Subjunctive; so that τί θέλω; would be like τί εἴπω; (John xii. 27): which latter words are uttered under a consciousness of fettering circumstances, and are the expression of that feeling (151). 'What am I to will'—what place is left for will or choice—'if it is,' as it may be well taken to be, 'already kindled?'

## XIII.

16. τάντην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι κ. τ. λ.

'And this woman, daughter of Abraham as she is, whom Satan

had bound, lo, eighteen years, ought she not to be released from this bond on the Sabbath day?’

25, 26. ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης κ. τ. λ. καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν κ. τ. λ. τότε ἄρξεσθε λέγειν κ. τ. λ.

The verb ἐρεῖ is one of those Futures which in the New Testament intermix with the Subjunctive in some of its constructions (175): of which a notable instance occurs shortly (chap. xiv. 8, 9). Accordingly the apodosis of the entire sentence begins at the word τότε.

32. ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

The context sufficiently indicates the meaning of the verb τελειοῦσθαι in this place, namely, arrival at the closing stage of a marked career.<sup>1</sup> So, πνεύμασι δικαίων τετελειωμένων (Heb. xii. 23), ‘And to spirits of righteous men that have accomplished their course,’ so passing into the grand assemblage of the glorified. The same also may be the metaphor employed in the words, shortly preceding, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι (xi. 40), especially since the ideas of a pilgrimage and a race are evidently present to the mind of the writer. ‘That they should not reach the close of their course,’ the crowning stage of their career, ‘but in company with us.’

#### XIV.

18. ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες.

The expression ἀπὸ μιᾶς is only a particular form under which the first Cardinal is used as an Ordinal (111), being an Aramaism simply equivalent to the Greek term παραχρῆμα.

#### XV.

12. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

The Substantive βίον has the Article by association, but that

<sup>1</sup> Τελειωθείς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακροῦς. Wisd. iv. 13. ‘Though brought in a short space to his close, he fulfilled’ in effect ‘great length of time.’

rather with the persons signified by the Pronoun αὐτοῖς than with the subject of the verb: so that by the term τὸν βίον the same thing is expressed as by the preceding words τὸ ἐπίβαλλον μέρος τῆς οὐσίας.

## XVI.

5. πόσον ὀφείλεις τῷ κυρίῳ μου;

‘Οφείλεις,’ ‘owest,’ that is, art bound to pay as rent according to existing covenant.

9. καὶ ἐγὼ ὑμῖν λέγω, Ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας.

‘I too’—just as the steward’s master approved his shrewd forecast in providing friends to give him shelter, so I also—‘tell you, For yourselves make friends from the unrighteous mammon.’ The clause *ὅτι . . . εἰσὶ* is thrown in almost parenthetically, being a passing but pointed comment by the speaker on the single term *φρονίμως*. *Εἰς τὴν γενεὰν τὴν ἑαυτῶν*, ‘As regards their own generation’—the career in which they are engaged.

A stress is laid on the pronoun *ἑαυτοῖς* by its position. The command points to self as the quarter where the advantage to which it directs, would altogether rest.

11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει;

In this passage the precise force of the word *ἀληθινός* is brought under notice; and it is best seen by reference to its root and synonym *ἀληθής*.

The latter is the proper epithet of whatever is true in terms (John iv. 18. x. 41), and, when applied to a personal subject, implies truth in speech and action, truthfulness and true dealing. Mat. xxii. 16. Mark xii. 14. John iii. 33. 2 Cor. vi. 8.

On the other hand, the former represents a thing as true to its title or pretensions in respect of material, condition, or effect;<sup>1</sup>

<sup>1</sup> No better illustration can be given than the oft-cited passage, *στρατεύματι ἀληθινῷ ἐχρήσατο*. Xen. Anab. i. ix. 17.

genuine as opposed to spurious, sterling as distinguished from alloyed, unsound, or deceptive.

Accordingly, in the present place the term τὸ ἀληθινόν is used to signify that which is sterling and abiding, in contrast with what is false and fleeting, styled on that account ὁ μαμ. τῆς ἀδικίας, ὁ ἀδικος μαμ. The expression is not τὸν μαμ. τὸν ἀληθινόν, being impossible, since μαμωνᾶς is a term of disparagement. On the same principle, God himself is described as ὁ ἀληθινός, 'The True One,' the being of entire and unfailing goodness, in contrast with 'The Evil One,' ὁ πονηρός. 1 John v. 20.

In one place (John xix. 35) there occurs the combination μαρτυρία ἀληθινή, though in six places of the same Gospel (v. 31, 32; viii. 13, 14, 17; xxi. 24) and elsewhere (Tit. i. 13. 3 John 12) the epithet is ἀληθής: and of the same kind is the expression ὁ λόγος ὁ ἀληθινός. John iv. 37. In such instances, the epithet is not so much a synonym as a kind of intensive, implying that a thing is not merely a statement of bare truth, but pregnant with truth, matter of sound truth. 1 Kings x. 6; xvii. 23. 2 Chr. iv. 5. Rev. xix. 9; xxi. 5; xxii. 6.

The word is also applied in the New Testament to certain things for the purpose of contrasting them with others bearing the same title, but in a lower or less complete sense; such, namely, as only served to foreshadow higher realities. The expressions are τὸ φῶς τὸ ἀλ. (John i. 9. 1 John ii. 8), οἱ ἀλ. προσκυνηταί (John iv. 23), ὁ ἄρτος ἐκ τοῦ οὐρανοῦ ὁ ἀλ. (John vi. 32), ἡ ἄμπελος ἡ ἀλ. (John xv. 1), ἡ σκηνὴ ἡ ἀλ. (Heb. viii. 2), τὰ ἀλ. ἅγια. Heb. iv. 24.

In the Septuagint and New Testament the word is also used, as a personal epithet, to imply truthfulness not merely in fact (ἀληθής), but by very nature and essence. Ex. xxxiv. 7. Ps. lxxxv. 14. Rev. iii. 7; vi. 10; xix. 11.

It also seems to convey the idea of rightfulness, and strict justice and fairness. Deut. xxv. 15; xxxii. 4. Ps. xviii. 10. Is. lix. 4. Dan. iv. 34. John viii. 16. Rev. xv. 3; xvi. 7; xix. 2.

With regard to the occurrence of the word in the earlier period of the language, its use in the small volume of the New Testament is comparatively wide and varied: but its meanings are seen to rest on the primary signification.

## XVII.

1. ἀνένδεκτόν ἐστι τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν.

Mat. xviii. 6.

4. εἰάν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ λέγων, μετανοῶ, κ. τ. λ.

It might seem that the application of the word μετανοεῖν to an act so transient is an exaggeration: but it serves, in fact, to represent it as heartfelt notwithstanding.<sup>1</sup>

34. εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

‘One will be fetched away, and the other will be left’ where he is.

## XVIII.

8. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς.

By the term τὴν πίστιν is to be understood, in virtue of the Article, the spirit or principle of faith (17). The particle ἄρα would indicate faith to be a due and fitting result of circumstances, of previous warning, precept, and assurance, however questionable was its realisation. ‘However, will the Son of Man on his coming for all this find faith in the land?’

9. εἶπε δὲ πρὸς τινὰς τοὺς πεποιοῦτας ἐφ’ ἑαυτοῖς κ. τ. λ.

The Preposition need not here be taken to signify direct personal address, but only aim or reference: which is all that can possibly be meant in a subsequent passage, εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, ὅτι, σήμερον κ. τ. λ. (xix. 9), for the words spoken are no address. The same thing may be seen in the words ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπε τὴν παραβολὴν ταύτην (xx. 19); as also, πρὸς μὲν τοὺς ἀγγέλους λέγει, ‘Ὁ ποιῶν κ. τ. λ. Heb. i. 7.

<sup>1</sup> Thucydides (III. 36) describes a certain change by the term μετανοια, implying thereby, and with truth, a hearty reversal of judgment and purpose: but in the language which is appropriately put into the mouth of Cleon, its character is lowered to a case of mere μεταμέλεια, and so, possibly, no better than a fit of caprice.

## 11. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο.

The effect of taking the words *πρὸς ἑαυτὸν* in connexion with the verb *προσηύχετο* is feeble, since by this means the Pharisee is represented as doing just what was done by the other worshippers, namely, isolated individual prayer: but their combination with the Participle *σταθεὶς* presents a standing-place withdrawn from contact or near approach, which, as such, would also favour the exhibition of attitude or gesture. This latter connexion is represented in the Peshito and Nitrian Syriac, and in the Latin version of D; the former, in the Philoxenian Syriac and the Vulgate.

## 14. κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἥ γὰρ ἐκεῖνος.

The singular combination *ἥ γάρ* may be regarded as carrying a certain point or stress, and is a sample of those concretions of Particles—*μενοῦνγε*, for instance—which are the effect of time and colloquial freedom of usage, but, as having such an origin, will not bear examination of their structure.

## 30. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

Mat. xii. 32.

## 31. τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

Mat. xiii. 14.

## XIX.

## 8. εἴ τις ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

In the Septuagint the verb *συκοφαντεῖν* is followed by a Accusative of a personal object, as in a former passage of this gospel (iii. 14), and is used to signify oppressive treatment in general: in the present passage the object in government is the matter obtained by such means.

## XX.

## 35. οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν κ. τ. λ.

The term *ὁ αἰ. ἐκεῖνος* is only a variation on the forms *ὁ αἰ. ὁ*

μέλλον, ὁ αἰ. ὁ ἐρχόμενος. Mat. xii. 32. The entire passage borrows its terms and imagery from current ideas, according to which the enthronement of Messiah and the opening of his age of glory would be attended by a special and limited resurrection (ἡ ἀνάστασις τῶν δικαίων. xiv. 14), 'The sons of this age marry and are given in marriage; but those that shall have been deemed worthy to find a place in that age and the resurrection from the dead, neither marry nor are given in marriage, for they cannot even die any more, for they are angel-like, and are sons of God, being sons of the resurrection.'

## XXI.

13. ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.

The purport of these words is, that appearance before tribunals would not be a barren occurrence, but would issue in a special opportunity for avouching the truth.

19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

'By your endurance will you purchase your lives.'

24. Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν.

'Jerusalem will be trampled by nations until times of nations shall have reached the full;' that is, till various Gentile peoples shall have had their turn.

25. ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου.

The Genitive ἤχους may be objective. 'In bewilderment at the sea's roaring and tossing.' Or the language may be metaphorical, implying bewilderment such as is caused by storm at sea. Ps. cvii. 27.

## XXII.

7. ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ πάσχα.

The stress laid on the verb ἔδει by its position is the writer's direct indication of the day as strictly appropriate to the paschal sacrifice. To show, however, that the word does not necessarily

imply in this place a rule absolutely binding in practice and invariably observed, it is enough to refer to the words *ἔδει δὲ αὐτὸν διέρχεται διὰ τῆς Σαμαρείας* (John iv. 4), where no more can be meant than that the route there described was the obvious and ordinary one, marking any deviation as irregular.

24. *τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.*

‘Which of them seemed,’ in the indications of the future by existing circumstances, ‘to be greatest.’

28, 29. *ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε κ. τ. λ.*

‘You, however, are those that have abided with me throughout in my trials: and I appoint for you, according as my Father appointed me, a kingdom, to eat and drink at my table in my kingdom.’

49. *Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;*

Mat. xix. 3.

69. *ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.*

‘From this time, however,’ this seemingly helpless condition notwithstanding, ‘will the Son of Man be seated on the right hand of the power of God.’

## XXIII.

22. *τί γὰρ κακὸν ἐποίησεν οὗτος;*

The Demonstrative *οὗτος* stands strongly pointed. It points to the condition and mien of the accused, as belying the charge. ‘Why, what harm has this man’—whose very appearance bespeaks him harmless—‘has this man done?’ In a subsequent passage, *εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ Θεοῦ* (v. 35), the Pronoun is pointed derisively at the sufferer, in confident appeal to the bystanders. ‘If this’—this crucified one—‘is the Anointed of God, the Chosen One.’



31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τι γένηται ;

‘ If in the sapling they are doing these things, what,’ by inevitable progress, ‘ is to issue in the sere ? ’

42. μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

Mat. xvi. 28.

## XXIV.

32. οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν.

The form of which ἦσαν πορευόμενοι (v. 13), ἦσαν αἰνοῦντες (v. 52) are instances, is a simple circumlocution, while the arrangement καιομένη ἦν is something more, and distinct in force of expression. ‘ Was not our heart on fire within us ? ’

# S T. J O H N.

---

## I.

9. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

The words ἐρχ. εἰς τὸν κ., if viewed in grammatical connection with the Relative ὃ, have a feeble effect in the sentence incompatible with their strength of position: nor is force gained for them by transference of the concord to the Substantive ἄνθρωπον. But by combining the words ἦν ἐρχόμενον, due force is given to the latter, and there results a circumlocution of common occurrence in the New Testament. 'He was not the light, but' his business was 'that he should bear witness about the light. There was coming into the world the true light, which enlightens every man.'

11. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.

'He came to his home, and his homefolk received him not.'

The term ἐξουσία here conveys, with near approach to its primary meaning as a derivative of the verb ἔξεστι, the simple idea of free right or privilege. 'He bestowed on them right to become children of God.'

15. ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

The main antithesis of the sentence rests on the terms ὀπίσω and ἔμπροσθεν; though between these the contrast is, in this place, not quite direct. By the former is signified a rearward place in the order of appearance, by the latter a position in advance as respects function and dignity; while the remaining term πρῶτος simply conveys the notion of priority in time.

## 17. ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

The Article does not in this place mark the use of the words *χάρις* and *ἀλήθεια* in an abstract sense, but serves to indicate their conventional signification as gospel terms (26). 'The Law was given through Moses: the grace and the truth came through Jesus Christ.'

## 30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον.

This passage instances the use of the Preposition *ὑπέρ* as a synonym of *περί*. It is so used to indicate, in addition to the simple signification of the latter, some particular interest, concern, or purpose attending the treatment of a subject,<sup>1</sup> or a statement respecting it.

## 43. σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνευεται Πέτρος.

The ordinary Greek Substantive *πέτρος* is unknown to New Testament usage, as also to the Septuagint. It occurs twice in the Apocrypha (2 Mac. i. 16; iv. 41), and then in its proper limited sense, that is to say, a piece of rock or stone, such as could be handled, thrown, rolled. Such meaning, it may be further remarked, is altogether unsuited to the present place, not to mention the circumstance that the word itself belongs properly to poetry. Accordingly, the term here given as the interpretation of the Aramean *Κηφᾶς* is to be regarded as a special form, adapted, as regards termination, to a male person, but carrying the same meaning as the feminine Substantive *πέτρα*.

## II.

## 22. ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

The expression *ἡ γραφή* is not used here, any more than elsewhere, as a collective term for Holy Writ, but only of the portion specially indicated as applying to the event, and 'it is the truth of the application that is here to be understood as being the subject of belief.

<sup>1</sup> Πεποίηχ' ὑμῖν μηκέτι περὶ τῶν δικαίων, μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς πρὸς τὴν Ἀττικὴν πολέμου. Demosth. 2 Phil. p. 74.

## III.

## 4. πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὦν;

It can hardly be doubted the words γέρον ὦν carry an allusion to the age of the speaker himself, a feeling of his stage of life at once arising in the face of the novel declaration just made to him: and the question is thus suggested, whether the individual title ὁ διδάσκαλος τοῦ Ἰσραὴλ was in some measure attained by advanced years.

## 18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται.

The Present tense here carries its strict meaning. 'He that believes in him, is not being judged;' that is, no doom is gathering for him: the contrasted expression being ἤδη κέκριται, which implies that the doom of unbelief is cast.

## 21. ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

The expression ἐν Θεῷ, as used in this place, may receive its explanation from others of the same form occurring in this writer, namely, ἐν τῷ πονηρῷ, ἐν τῷ ἀληθινῷ (1 John v. 19, 20): from which it would appear, that the relation signified is that of allegiance, dependent relation to a liege head. Ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται, 'The whole world lies in' vassalage to 'the Evil One.'

## 31. ὁ ὦν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν.

These words express no more than a bare identical proposition; which still remains such when the succeeding clause καὶ ἐκ τῆς γῆς λαλεῖ is also viewed with it, unless the conjunction καί is regarded as the Hebrew copulative of accordance or correspondence. In this view, the meaning of the sentence is, 'He that is from the earth, as he is from the earth, speaks accordingly from the earth.' Mat. xvi. 18.

## IV.

13, 14. πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν ὅς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα.

This passage illustrates the Aorist in contrast with the Present, and also the asseverated form οὐ μὴ διψήσῃ with the simple Future.

‘Every one that is drinking of this water’ as the need occurs, ‘will thirst again: but whoever shall have drunk a draught of the water which I shall give him, shall never more thirst.’

36. ἤδη ὁ θερίζων μισθὸν λαμβάνει.

‘Already,’ though the material harvest is yet distant, ‘is the’ spiritual ‘reaper getting wages.’

37. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

‘For in this business is the saying, the true one,’ realised, ‘that the sower is one and the reaper another. Luke xvi. 11.

38. ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

Mat. ii. 20.

## V.

17. ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ γὰρ ἐργάζομαι.

A material point in this language, which would give it a blasphemous character in the view of the audience, rests with the particle *καί*, as being here, as elsewhere (iii. 31), not a simple copulative, expressing a bare accumulation of circumstances, but representing the Hebrew copulative of accordance, and thus serving to suggest, in this place, correspondence and combination of action. Accordingly, under this simple mode of expression, there is a declaration by the speaker of an identity of operation on the part of the Father and himself; as is more precisely detailed in the sequel (*vv.* 19, 20).

19. οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιούντα.

In order to rectify a certain inexactness in the literal cast of this sentence, recourse has been had, in versions, to some freedom in dealing with the hypothetical clause<sup>1</sup>: where, however, strictness is important, because, by that means, uniformity of operation between the Son and the Father appears as the result of an origina-

<sup>1</sup> Thus the Vulgate renders, ‘Nisi quod viderit Patrem facientem.’

tion of action resting solely with the latter. 'The Son is not able to do anything from himself, unless he see the Father doing something,' as a signal and model for action on his own part.

27, 28. *ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. Μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα κ. τ. λ.*

By placing a period at the word *ποιεῖν*, an arrangement is given to this passage which had some currency among the Greek commentators, and the rendering of the remainder would be, 'As to his being son of man, wonder not at this, because,' etc. By this arrangement a strongly pointed form is given to this latter sentence, which, however, is no feature of the writer's manner.

Though the term *υἱὸς ἀνθρώπου* must be referred to Hebrew or Aramean origin, yet its use in the New Testament is too much narrowed to allow it to be regarded as representing a bare Aramaism; and, accordingly, it may be there viewed as an intensive form, significant of man, as man specially and distinctively.

These considerations are sufficient to determine the arrangement of the sentence. 'And he has given him authority to execute judgment also, because he is son of man,' verily of man's race, truly marked with his nature, and, in that respect, fitted for judicial supremacy over man.

29. *οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.*

This passage distinctly exhibits the verbs *ποιεῖν* and *πράσσειν* as synonyms; though this can hardly be said of a preceding one where both words occur, *πᾶς γὰρ ὁ φαῦλα πράσσειν . . . ὁ δὲ ποιῶν τὴν ἀληθείαν κ. τ. λ.* (iii. 20, 21), because the expression *ποιεῖν τὴν ἀλήθειαν* is not pure Greek.

In so far as these words are synonyms, the former expresses deed under its simplest aspect, as bare performance, as a mechanical matter; the latter, as actuated performance, thus implying engagement, management, pursuit, and so forth<sup>1</sup> (Acts xix. 19; xxvi. 20).

<sup>1</sup> τὸ ταῦτ' ἐπὶ τὴν Ἑλλάδα καὶ τοὺς Θηβαίους καὶ ὑμᾶς πράττειν, ἀπεκρύπτετο, κοινὰ δὲ καὶ τοῖς Ἀμφικτύοσι δόξαντα ποιεῖν προσποιεῖτο. Demosth. Cor. p. 74. Aristotle (Eth. Nic. vi. 2) has the words τὰ θηρία πράξεως μὴ κοινωνεῖν.

1 Cor. ix. 17. 1 Thess. iv. 11), as also transactions of marked or moral feature.<sup>1</sup> Luke xxii. 23; xxiii. 15, 41; xxv. 11, 25. Acts xxvi. 31. Rom. ii. 1, 2, 3; xiii. 4. 2 Cor. v. 10; xii. 21.

The following passage presents the two words in close neighbourhood. Οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσι. Here, it is only necessary in the first clause to express the bare deed (ποιεῖν), and the sentence also gains point by such limitation; while in the second, the pregnant term πράσσειν is suitably combined with the expression of moral feeling and judgment in the word συνευδοκεῖν. Acts xxvi. 9, 10.

Both ποιεῖν and πράσσειν are used to signify action as such distinctively, or by way of contrast; but the latter more pointedly, and, therefore, more commonly. Rom. ii. 25. Phil. iv. 9.

In the following passage πράσσειν stands distinct from ποιεῖν simply as carrying a certain stress, used as a weightier and more impressive term: which may be also the principle of its adoption in other places. Οὐ γὰρ ὃ θέλω, πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ . . . οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, κ. τ. λ. Rom. vii. 15—20.

It is sufficient to recognise this simple principle in the place which has led to these remarks; though its intention may rather be to represent the ill-doing which will bring the doer into judgment, expressly as *πρᾶξις*, that is, marked as of such sort in character and career. Rom. i. 32.

31. ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

It is at once clear that by the term ἀληθής is not to be understood, according to its proper force, possession of actual truth, but only of due claim to be accepted as truth. The same modified meaning is again seen in the words καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν (viii. 17): for as self-borne testimony is not necessarily false, so is joint evidence not infallibly true.

<sup>1</sup> Φήσεις ταῦτα ποιῶν δίκαια πράττειν. Plato Crito. p. 51. Τῇ μὲν δόσει ἔπεται τὸ εὖ ποιεῖν καὶ τὸ καλὰ πράττειν. Aristot. Eth. Nic. iv. 1.

33. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην. 39. ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν.

In these two places the effect of the emphatic pronoun, emphatic both by its presence and position, is to give a strong personal point to the address (115); and this because, in each case, appeal is made to personal circumstances, in the one to a past act (ἀπεστάλκατε), in the other to a fixed opinion (δοκεῖτε). Again, ἵνα ὑμεῖς σωθῇτε. v. 34.

37. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε.

Here the two terms φωνὴν αὐτοῦ, εἶδος αὐτοῦ are significantly anarthrous, meaning, respectively, any utterance proceeding from God, and any cast of form serving to indicate his presence. Had Articles been prefixed, the latter, in particular, would have implied that the Deity was clothed in a definite outward shape.

## VI.

27. ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν κ. τ. λ.

The Accusative here stands in direct grammatical dependence on the verb; and, with this construction, the idea to be associated with the verb ἐργάζεσθαι is that of systematic occupation on a certain material or field of labour: consistently with which, the thing signified in the present place is an engrossing engagement of thought and effort on the matter specified. 1 Cor. ix. 13. Rev. xiii. 17. It is another thing when the word in the Accusative signifies deed of some kind. Mat. vii. 23. Acts x. 35. Rom. xiii. 10. Heb. xi. 33. Jas. ii. 9.

32. οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

Collocation is here significant. 'It is not Moses that has given you the bread from heaven, but my Father is giving you the bread from heaven, the true one (Luke xvi. 11). For the bread of God



is that which,' like the manna, 'comes down from heaven, and,' unlike the material manna, 'gives life to the world.'

40. ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν κ. τ. λ.

Mat. vii. 3.

44. οὐδεὶς δύναται ἔλθειν πρὸς ἐμέ, ἐὰν μὴ ὁ πατὴρ κ. τ. λ.

Πρὸς ἐμέ, the emphatic form of the Pronoun being here used to suggest an antithesis (113, 114), to intimate a contrast between the speaker and other professed masters.

45. πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με.

The second Participle carries a certain stress by its artificially detached position: and with both there is to be noted the peculiar force sometimes given to the expression of action by suppressing the terms of its object. 'Every one that has heard' a message 'from the Father and learnt'—seized the lesson with which it is charged—'comes to me.'

55. ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις.

Not ἀληθινή, by which, though not unsuited to the place, no more would be implied, than that the βρώσις and the πόσις were truly what is signified by those terms, not such merely in name: but by the epithet ἀληθής is meant, that truth speaks in the declaration of their life-giving power.

63. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.

Two distinct propositions are indicated by the repetition of the verb ἐστι: but, though distinct, they are not quite independent, the particle καί being used here, as elsewhere, to express accordance. 'The words which I have spoken to you, are' in their inner nature 'spirit, and' accordingly 'are' in their effect 'life.'

70. ἐξ ὑμῶν εἰς διάβολός ἐστιν.

Διάβολος, being here employed simply to represent the appellative ἰβν, إبليس, is to be interpreted as that appellative itself would be in this place, that is, as expressing the idea of a lurking foe.

## VII.

28. ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με.

What is here alleged, is the existence (ἔστιν) of one who truly answered the description given in the words ὁ πέμψας με, that is, that there was an actual sender from whom the speaker bore a veritable mission. On the other hand, ὁ πέμψας με ἀληθὴς ἔστι (viii. 26), 'He that sent me, is true,' truthful altogether. 'Many things have I to say and judge about you: but,' receive them as you may, 'he that sent me' with mission and message, 'is true; and I, what things I heard from him, these I tell out to the world.'

## VIII.

25. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.

Though an adverbial use of the term τὴν ἀρχήν, or, ordinarily, the anarthrous ἀρχήν, is, in pure Greek usage, always associated with negatives, yet it might possibly, in process of time, become detached from that restriction, as is the actual case with the adverb ὅλως. If such were really the case, then the present passage might mean, 'Jesus said to them, Quite—simply and altogether—what I am even telling you.' There is, however, a need of distinct proof from actual usage, that such a view may undoubtedly be taken.

34. πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας.

By the term τὴν ἁμαρτίαν is to be understood, in virtue of the prefixed Article, a tenor of action (17). 1 John ii. 29; iii. 7. In the second place, the Article indicates a personified abstract (18).

43. διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.

This language is framed with evident regard to a clear distinction between the words λαλιά and λόγος. The discourse of the speaker is first presented under a plain and ordinary aspect by the simpler and lighter term λαλιά; and this for the purpose of bringing out in contrast the other word λόγος, as a fuller expression, that is, as representing discourse or language as a vehicle of specific matter,

even so far as to signify the matter itself of which it is the vehicle.<sup>1</sup> Accordingly, the purport of the passage is, that the discourse of the speaker had no meaning for hearers whose frame of mind unfitted them for an acceptance of the truths which it conveyed.

The two words occur together in a former passage of this gospel (iv. 42), with a similar but less marked effect.

55. καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν.

The Perfects οἶδα, ἔγνωκα stand distinguished in the following way. Both alike signify possession of knowledge: but the former, though in shape a Perfect, has ceased in practice to convey the two-fold notion of that tense (138), and, like a pure Present, only expresses knowledge as simply possessed; while by the latter, as a true Perfect, it is presented as having accrued by preliminary means, that is, as an attainment or acquired possession.

The force and propriety of the former in this place are at once evident. 'Of whom you say, He is our God, and have not come to know him: I, however, know him.'

The Present γινώσκω represents knowledge as actively maintained, or dwelt upon,<sup>2</sup> or in any way distinguished from the settled state signified by the virtual Present οἶδα.

All three forms occur in one passage, namely, ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 2 Cor. v. 16. 'So then,' as a consequence of such conviction, 'we,' whatever others do, 'henceforward know no one as to flesh,' with a regard to any circumstances of mere material condition, but regarding only the spiritual dying and the rising again into spiritual life in Christ: 'and if we have even come to know Christ as to flesh,' by a consideration of the circumstances of his human condition and earthly career, 'yet now are we no longer knowing,' no longer dwelling on our knowledge as having been obtained in this way, but viewing him only as risen and glorified, and thus the cause and pattern of the spiritual resurrection

<sup>1</sup> An illustration of this is afforded by the circumstance that Josephus uses the term ὁ λόγος to signify the body of tenets or definite theory of a particular school or sect. Antiqu. XVIII. i. 3, 4, 5.

<sup>2</sup> Soph. Elect. 988.

of believers. 'So then, if one is in Christ, a new creation' is it: 'the old things passed away' for the incoming of the changed state, 'lo, all have become new.'

Another passage may be briefly noticed. Ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 1 John ii. 3. 'Herein are we knowing'—have a lively knowledge—that we have come to know him, should we be keeping his commandments.'

The use of the Perfect *ἐγνώκα* is always precise in the New Testament, and sometimes deserving a particular notice of its precise meaning (John vi. 69; viii. 52; xiv. 8. 1 John iii. 16); as also the Present, serving to represent knowledge as action. John x. 14, 15. 1 John ii. 18, 29; iii. 1, 24; iv. 2, 6, 7.

### IX.

39. ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται.

This is an instance of an artificially balanced sentence, where the literality of some of the terms must in consequence be modified; which is here the case with the term οἱ βλέποντες. Some abatement of force may also be applied to the particle *ἵνα*, as regards the second clause. The precise signification to be borne by the term οἱ βλέποντες is furnished by the words λέγετε, ὅτι, βλέπομεν.

### X.

14. γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν πατέρα.

'I know my sheep and am known by mine, just as the Father knows me and I know the Father.'

29. ὁ πατὴρ μου ὃς δέδωκέ μοι, πάντων μείζων ἐστί, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς.

This passage affords an instance of the prominence and consequent force occasionally given to the verbs of a sentence by the suppression of their object; which in this case is τὰ πρόβατα. 'My Father who made a gift to me, is greater than all; and no one is able to wrest out of the hand of the Father.'

35. καὶ οὐ δύναται λυθῆναι ἡ γραφή.

‘*Ἡ γραφή*, ‘The scripture’ just cited. ‘If he termed them gods to whom the word of God had come, and the scripture cannot be broken,’ but its language must be accepted without evasion or abatement of its terms, etc.

## XI.

3. Κύριε, ἴδε ὃν φιλεῖς, ἀσθενεῖ. 5. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

These passages call attention to the synonyms ἀγαπᾶν and φιλεῖν, and to the facts of their employment in the New Testament.

The two verbs are undistinguishable as regards a simple and primary idea which they both convey in the old epic language—where the former also appears under a varied form, ἀγαπάζειν—namely, the exhibiting of overt acts of a kind and friendly character, as, for instance, hospitable entertainment.<sup>1</sup> This idea is retained by the latter when used to signify caressing.

When they come to stand as proper synonyms, the notion associated with the former does not extend beyond the more staid feeling of kindly concern and hearty regard; while the latter signifies something warmer and impassioned; such, for instance, as affection and attachment.<sup>2</sup>

It is this distinction between the terms that gives life to the singular dialogue recorded at the close of this gospel (xxi. 15—17).

The facts of New Testament usage that require notice, as regards these synonyms, are the following. To express the love of God to mankind, the terms are ἀγαπᾶν, ἀγάπη, with one exception, where, however, the object is limited and special, namely, αὐτὸς ὁ πατὴρ φιλεῖ ὑμᾶς. John xvi. 27. The same is invariably the case in expressing man’s love directed to God. The evangelists, when not representing the language of others (John xi. 3, 36), observe the

<sup>1</sup> II. Z. 15. Od. H. 33. II. 17—21. Ψ. 207—214.

<sup>2</sup> An illustration is supplied by the following passage, where the stronger term is applied to the case where the motive is stronger. Σὺ μὲν ἐκείνας φιλήσεις ὁρῶν ὠφελίμους σεαυτῷ οὕσας, ἐκείναι δὲ σὲ ἀγαπήσουσιν αἰσθόμεναι χαίροντά σε αὐταῖς. Xen. Mem. II. vii. 9.

same rule with respect to Jesus himself, with the single exception furnished by the words *πρὸς τὸν ἄλλον μαθητήν, ὃν ἐφίλει ὁ Ἰησοῦς*. John xx. 2.

It remains to remark that the Verbal *ἀγαπητός* appears to outrun in force the verb from which it is formed; especially when applied to something on which, for certain reasons, especial store is set.<sup>1</sup> Mat. iii. 17; xii. 18. Mark i. 2; xii. 6. Luke xx. 13.

42. *ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις.*

The Personal Pronoun, doubly emphatic, both by presence and position, is here the mark of an elevated tone assumed by the speaker (114); of which usage many instances will occur in the subsequent portion of this gospel. 'I, however,' though formally uttering this thankful acknowledgement, 'knew that thou dost at all times listen to me.'

48. *ἐὰν ἀφῶμεν αὐτὸν οὕτω κ. τ. λ.*

'Should we leave him as he is,' to pursue his present career unchecked. So, *πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως* (2 Pet. iii. 4), 'All things still abide as they were, from the beginning of creation.'

49. *Κατὰ φας ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνον.* 51. xviii. 13.

The synonyms *ἔτος* and *ἐνιαυτός* differ in so far as the former signifies a year viewed as a division or sectional portion of time, while by the latter the same space is represented as a periodic lapse or circle of time. The use of the word in this place would, accordingly, seem to indicate an annual tenure of office: which might be in rotation with Annas. Luke iii. 2.

'*Ἐνιαυτός* is, of course, the term applied to the sabbatical and jubilee years, and in passages having reference to them. Luke iv. 19. Gal. iv. 10.<sup>2</sup>

<sup>1</sup> Il. Z. 401. Aristot. Rhet. I. vii. 41.

<sup>2</sup> The practice of the Septuagint shows an appreciation of the proper force of the two words (Lev. v. 10, 11. 2 Sam. xxi. 1), though there is a discrepancy of terms in the parallel places, 2 Ki. xix. 29. Is. xxxvii. 30.

## XII.

16. ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα.

'That these things had been written on the ground of him,' that is, to find a fulfilment in his person.

28. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

There may be in this place an instance of that special use of the First Person of the Indicative of the Aorist, by which is indicated an act on the instant (135). 'I both herewith glorify and will again glorify it.' In that case, the glorifying act would be the utterance of the voice itself. Also the meaning to be attached to the expression τὸ ὄνομά σου might be regarded as more fully expressed elsewhere (xvii. 11) by the words τὸ ὄνομα σου ὃ δέδωκάς μοι.

39, 40. διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν ὅτι πάλιν εἶπεν Ἡσαίας, Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ στραφῶσι, καὶ ἰάσωμαι αὐτούς.

Mark iv. 11, 12.

49. τί εἶπω καὶ τί λαλήσω.

In the New Testament the signification of the verb λαλεῖν is advanced beyond the light, and even disparaging, notion which is primarily associated with the word, in its being sometimes used to imply the utterance in spoken language of a particular matter of instruction. This is clearly seen in the passage, τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν, ἃ καὶ λαλοῦμεν κ. τ. λ. 1 Cor. ii. 12, 13. In the present place, the term εἶπω is a general one, followed by another more specific and pointed, as having particular reference to the special lesson with which the divine Teacher had been charged; the act implied being the utterance of that lesson as such, which is described in the words immediately following, ἃ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

## XIII.

7. ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

Μετὰ ταῦτα, 'After these things,' when these doings, this last and crowning stage, shall have reached the close.

25. ἀναπесὼν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ κ. τ. λ.

In this place and a former one of this gospel (iv. 6), the New Testament supplies instances of the peculiar use of the adverb οὕτως to imply the doing of an act in an ordinary and unceremonious fashion.<sup>1</sup> The disciple bends his head back, for an instant, in an easy manner (οὕτως) on the breast of his Master, just to put the inquiry suggested to him by Peter: the same action that is also described in a subsequent place (xxi. 20) by the words, ὃς καὶ ἀνέπесεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ κ. τ. λ.

26. ἐκεῖνός ἐστιν ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω.

The prefixed Article is here demonstrative of an object present to the senses (8), the expression τὸ ψωμίον signifying the morsel which the speaker at the moment held in his fingers, previous to dipping and presenting it.

## XIV.

13, 16. ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, κ. τ. λ. ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, κ. τ. λ. κἀγὼ ἐρωτήσω τὸν πατέρα.

The signification of the verb ἐρωτᾶν, which is primarily restricted to the asking of a question, is eventually extended to include the addressing of a request; in which sense it is freely used in the New Testament: and the question arises, how far the word becomes, in respect of this wider meaning, a proper synonym of αἰτεῖν, αἰτεῖσθαι.

The use in the New Testament is so far unfettered, that it ranges from the suit of the rich man in the parable, when in torment, made

<sup>1</sup> Εἰσελθὼν οἶκαδε ὡς ἐκείνον καὶ ἐφεξῆς οὕτως καθεζόμενος, τὴν δεξιὰν ἐμβαλὼν. Demosth. Mid. p. 553. Οὐχ ἦν ἂν οὕτωςί τις ('in an every-day sense') φήσεεν ἀτιμίαν. 3 Phil. p. 122.



to Abraham in bliss, and of the cripple at the temple to the by-passers, to a polite request for a person's company (Luke vii. 36 ; xi. 37) : and it, therefore, cannot serve to indicate directly any peculiar position, absolute or relative, of the agent.

The use of the word *may*, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing ; a thing inseparable from the act of direct interrogation.

Accordingly, *αἰτεῖν* is used of the suit of man to God, except in the words *οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ* (1 John v. 16), where recourse appears to be had to the synonym, to imply that intercession in the case supposed would be overstepping and bold.

On the other hand, *ἐρωτᾶν* is the term put by this evangelist into the mouth of the Saviour, when speaking of his own intercession with the Father. xvi. 26. A like use of *δεῖσθαι* in one place of another gospel (Luke xxii. 32) is for the sake of the idea of earnestness which that word conveys.

31. ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ κ. τ. λ.

Here, as elsewhere, the clause *ἵνα γ. ὁ κ.* stands in an elliptical dependence after the adversative particle *ἀλλά*. 'But it is that the world may learn that I love the Father, and that, as the Father commanded me, so do I.'

## XV.

6. εἰ μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω—καὶ ἐξηράνθη.

The two clauses of this sentence, when viewed grammatically, are incompatible : but this is an appearance arising from the device of representing an inevitable and summary prospective issue by the expression of an actually past accomplishment,<sup>1</sup> such expression being made by the Indicative of the Aorist (133).

18. γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

The Superlative *πρῶτον* is here simply an intensified or pointed

<sup>1</sup> Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας, καὶ ὁ ἐδύνασο, παρέλιπες. Epict. Enchir. xxxvii.

Comparative—that is, it only carries a stress; and, therefore, no greater force is to be assigned to it in the two similar places preceding. i. 15, 30.

19. *εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.*

In the use of the Neuter τὸ ἴδιον, there may be recognised a tone of disparagement and contempt, as at 1 Cor. vi. 11 (125). ‘Had you been of the world’s belonging, the world would have loved its own belonging.’

24. *νῦν δὲ καὶ ἐωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.*

If the verb ἐωράκασι has in this place its object designedly suppressed, the effect, as in all such cases, is to sharpen the expression of the verb itself. ‘As it is, they have both seen’ the works, ‘and have hated both me and my Father.’

## XVI.

2. *ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.*

Mat. iv. 10.

12. *ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι.*

‘Ἀλλ’ οὐ κ. τ. λ., ‘But you are not able to be’ entrusted ‘bearers’ of these truths ‘just now.’ This figurative sense occurs again (Acts ix. 15), βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, the corresponding literal use in the words τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. John xii. 6. On this last passage it may be remarked, in passing, that the verb cannot refer to the word κλέπτῃς, because, as being well suited to the feats of a plunderer, it could hardly be applied to the filchings of a pilferer.

The apostles are as yet unfitted to be entrusted with the conveyance of those truths of which they are shortly to be the accredited bearers.

13. *καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.*

Τὰ ἐρχόμενα—not τὰ μέλλοντα, ‘futurities’—‘The things that are coming,’ which, as they arose, would constitute the active establishment of the kingdom of God.

31, 32. ἄρτι πιστεύετε ἰδοὺ ἔρχεται ὥρα κ. τ. λ.

‘Just now you are believing: lo, an hour is coming, and has now come, for you to be scattered, each one to his home, and leave me alone.’

## XVII.

2. ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον.

The Singular Neuter term, made more prominent by its detached grammatical position, pointedly exhibits the plurality of persons which the speaker has in view, whatever their number, as one thing, a collective unit: an idea so strongly dwelt on in the sequel of the prayer. So again (v. 24), ὃ δέδωκάς μοι.

## XVIII.

37. οὐκοῦν βασιλεὺς εἶ σύ;

If the reading were changed to οὐκουν, the question would be, ‘Art thou not then a king’ in the sense in which the charge is laid? Otherwise, the question stands, ‘Art thou then a king,’ if not as charged, yet in some other way? Either question would be prompted by the emphasis of the expression ἡ βασιλεία ἡ ἐμή.

38. τί ἐστιν ἀλήθεια;

The anarthrous word ἀλήθεια is here the predicate of the sentence; and, accordingly, the speaker is not inquiring what truth is, but sceptically asking what thing possesses the attribute of truth, or rightly claims to be absolutely true in terms.

## XIX.

35. ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακῆνός οἶδεν ὅτι ἀληθὴ λέγει.

Luke xvi. 11.

## XX.

5—7. παρακύνφας βλέπει κείμενα τὰ ὀθόνια . . . θεωρεῖ τὰ ὀθόνια κείμενα καὶ τὸ σουδάριον κ. τ. λ.

These clauses stand carefully distinguished both by the change

of the verb and the position of the participle, which in the former carries greater force in virtue of its place, and expresses the principal feature of the objective circumstance. The first comer, just peering into the chamber (*παρακύψας*), discovers the position of the grave-clothes, that they are lying on the floor, and thus indicating the removal of the dead body: the second enters, and 'views the grave-clothes as they lay.' Mat. vii. 3.

9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

The Article indicates, without citation, that particular passage which, at least in Christian teaching, was distinctly and specially prophetic of the resurrection. 'For they did not yet understand the scripture,' in its purport 'that he must rise again from the dead.'

There are other places in this gospel (vii. 42; xvii. 12; xix. 28) where the bare term ἡ γραφή is given, without any citation, because it was felt, as it seems, that the passage intended was sufficiently suggested by conventional association with the circumstance which, in each case, is being mentioned by the writer.

#### 17. μή μου ἄπτου.

As regards the meaning of this language, it is important to remark, that a sensitive shrinking from contact on the part of a speaker, or a warning it off, would have its expression in the other Imperative form, with the Aorist, μή μου ἄψῃ. The Present Tense is therefore significant: and the words are aimed by the speaker at a manifest, but needless, proceeding to handle him by way of ascertaining how far he was corporeal; 'for,' he says, 'I have not yet ascended to my Father,' but am still a proper denizen of earth, flesh and blood. 'Spare your touching me,' it is needless, 'for not yet have I,' etc.

### XXI.

15. ἀγαπᾷς με πλέον τούτων; . . . σὺ οἶδας ὅτι φιλῶ σε.  
xi. 3, 5.

# THE ACTS.

## I.

6. εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν ταῖς Ἰσραήλ;

Mat. xvii. 11.

16. ἔδει πληρωθῆναι τὴν γραφὴν ἣν προείπε κ. τ. λ. περὶ Ἰούδα κ. τ. λ.

The main stress of the sentence lies on the word ἔδει, as is shown by its position : it makes, in fact, the allegation on which the final conclusion rests.

The argument, when developed, may be stated as follows. The merciless enmity to the cause of God in the person of his servants depicted, from experience, in the Psalms from which citation is here made, had found a notable counterpart and realisation in the deadly treachery of Judas. Thereupon had arisen an inevitable due (ἔδει) that such consequent imprecations, uttered by the Psalmist, as might bear on the position of the traitor, should be fulfilled with regard to him (περὶ Ἰούδα). These were two : one of which (γενηθήτω . . . ἐν αὐτῇ) events were already in a way to realise, as is shown in the explanatory matter by which the course of the speech is interrupted ; and, since the traitor had been invested with a special function (ἐπισκοπή), for, says the speaker, ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης, this brought into action another, namely, τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

The old Scripture is dealt with as still instinct, in virtue of its original inspiration, with a latent life, though the primary meaning of its letter was a thing of the past.

24. ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα.

The verb ἀναδεικνύναι has been used by the writer in his gospel

(x. 1) in the well-known sense of formal appointment to a post or function: and the same meaning may well be retained in this place. 'Appoint one, him whom thou hast chosen, out of these two.'

## II.

26. ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι ὅτι οὐκ ἐγκαταλείψεις κ. τ. λ.

The expression ἐπ' ἐλπίδι carries the same force as the original forms which it is employed in the Septuagint to represent, namely, a resting in an assurance either of the safety of a present state or of the certainty of one that is prospective, passing thence to an expression of actual safety or certainty. Judg. xviii. 7. Ps. iv. 8; xv. 9; lxxvii. 53. Prov. i. 33. Hos. ii. 18. 'In affiance that thou wilt not leave my soul in hell.' The remark applies to the important passage, ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις κ. τ. λ. Rom. viii. 21.

31. προῖδὼν ἐλάλησε κ. τ. λ.

'In foresight he spoke about the resurrection of the Christ, that he was neither left in hell nor,' etc.

## III.

21. ἄχρι χρόνων ἀποκαταστάσεως πάντων κ. τ. λ.

Mat. xvii. 11.

22. προφήτην ὑμῖν ἀναστήσει Κύριος—ὡς ἐμέ. vii. 37.

'A prophet will the Lord raise up for you—as' he raised up 'me.'

25. ὑμεῖς ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης κ. τ. λ.

The Article before the Substantive υἱοί is material to the proper force of the passage. 'You are the sons of the prophets and of the covenant,' that is, the particular generation destined to realise the mercies and blessings foretold by the prophets and foreshadowed by the covenant.

## IV.

30. ἐν τῷ τὴν χεῖρά σου ἐκτείνειν εἰς ἰασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι κ. τ. λ.

‘While thou stretchest out thy hand for healing, and signs and marvels are being done,’ etc. viii. 6.

## V.

37. ἀπέστησε λαὸν ὀπίσω αὐτοῦ.

Λαόν, a mass of followers large enough to be termed λαός.

## VI.

7. πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

These words furnish the most direct expression of the significant view under which a believing acceptance of a divine revelation is presented in the New Testament, namely, as an obedient yielding; for such alone is the idea that must attach to the terms ὑπακούειν, ὑπακοή. The nature of the announcement is such that it cannot be duly accepted without a bending of the will.

A withholding of belief finds an accordant expression in the words ἀπειθήs, ἀπείθεια, ἀπειθεῖν.

## VII.

38. οὗτός ἐστιν ὁ γινόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου—καὶ τῶν πατέρων ἡμῶν.

The Preposition μετά is here used with marked significance, as expressive of linked company or blended agency (216), Moses being in the position of an active μεσίτης.

42. μὴ σφάγια καὶ θυσίας προσηνέγκατέ κ. τ. λ.

The interrogation extends as far as the word αὐτοῖs. ‘Did you offer to me victims and sacrifices forty years in the wilderness, and,’ this career of observance notwithstanding, ‘take up the shrine of Moloch?’ etc. : in other words, was it not too true that forty years

of service proved no bar to subsequent apostacy? The particle *μή* marks an appeal to undeniable circumstances.

44. ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ.

‘The tabernacle of the testimony was for our fathers’—served their purpose as a place of worship—‘in the wilderness,’ and onwards, till superseded by a more substantial and glorious structure.

51. σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὤσιν.

At this point it must be supposed that the audience, perceiving the speaker’s drift, especially in making the last citation, gave some unmistakable indications of angry dissent, which roused the outburst of keen invective that snapped the thread of the discourse and brought matters to extremity.

56. θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους.

Luke x. 20.

## VIII.

26. πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν κ. τ. λ.

Ἐπὶ τὴν ὁδόν, like the familiar form ἐπὶ τὸν ποταμόν: the direction given to Philip being to travel southwards till he should strike the road from Jerusalem to Gaza. The writer adds a statement, that this line of road passed through an uninhabited part of the country (αὕτη ἐστὶν ἔρημος), to intimate that it must have been clear to Philip that his mission was not to evangelise a district, but for some more special, though an undisclosed, purpose.

The reference of the Pronoun αὕτη might be, grammatically, to the word Γάζαν: but, in that case, the statement would appear purposeless, even should it be admitted as in itself true.

The same form appears again (ix. 11), πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθείαν.

## IX.

7. μηδένα θεωροῦντες. 8. οὐδὲν ἔβλεπε.

These expressions exhibit synonym verbs. Mat. vii. 3. Both



alike describe a failure of visual action, the former intimating the absence of an object, the latter predicating, according to the proper force of the verb, default of faculty.

31. ἡ μὲν οὖν ἐκκλησία . . . πορευομένη τῷ φόβῳ τοῦ Κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

The Datives here express, with grammatical correctness, the guiding powers by means of which the church fared onward in her course (πορευομένη).

## X.

11. θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον.

The Singular here stands carefully distinguished from the former expression, θεωρῶ τοὺς οὐρανοὺς διανοιγμένους (vii. 56); the appearance described in the present instance being simply an opening in the sky. The force of the compound participle is also seen to be well suited to its connexion in the other place.

36. τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ κ. τ. λ.

These words are the opening clause of a sentence respecting the precise structure of which different views may be taken, the main question being the true position held by the subsequent clause, οὗτός ἐστι πάντων κύριος.

The first point for remark is an isolated Accusative, τὸν λόγον, as a prominent expression of a subject with relation to which subsequent allegation is made (233). The allegation in this place may either be restricted to the clause in question, or may extend to the entire remainder of the speech, the clause becoming in that case purely parenthetical. The purport of that remainder is mainly as follows: first, a reminder to the audience that they were themselves already acquainted (ὁμεῖς οἶδατε) with the earthly career of Jesus of Nazareth, as a matter of notoriety, and therefore needed no repetition of its details on the present occasion; and, next, a statement that of this career the apostles were the witnesses, and, further, of certain facts resting solely on their testimony, namely, the re-

surrection, and their own commission as preachers of the gospel message.

The passage may therefore be exhibited under two forms.

‘As to the word which he sent forth to the sons of Israel, telling good tidings of peace through Jesus Christ, the same is lord of all. Yourselves know the matter,’ etc.

‘As to the word . . . —the same is lord of all—yourselves know the matter that came to pass over the whole of Judea, beginning from the baptism which John preached,’ etc.

47. μήτι τὸ ὕδωρ κωλύσαι δύναται τις ;

Τὸ ὕδωρ, ‘the water’ for the outward rite, thus called for by the bestowal of the Spirit.

## XI.

18. καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

The prefixed Article indicates the conventional use of the term *μετάνοια*, as further specified by the associated words *εἰς ζωὴν* : as if the arrangement had been τ. εἰς ζ. μ.

20. Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἕλληνας.

The various reading Ἑλληνιστάς is worthy of notice, because it combines a large amount of documentary evidence with manifest absurdity, for the persons mentioned were themselves Ἑλληνισταί : and also because it puts out of sight a most important circumstance, namely, the first spontaneous movement of the church upon the Gentile world.

## XII.

20. διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

‘Because their own country was provisioned from (ἀπό) the king’s.’

## XIII.

10. νιὲ διαβόλου.

This oriental periphrasis for the simple term *διάβολοι* may be

allowed to carry a certain bitter intensity; the term *διάβολος* signifying in this place a dealer in foul and baneful falsehood.

27. *τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. κ. τ. λ.*

On this inartificially constructed sentence a question arises respecting the intended reference of the Pronoun *τοῦτον*. By ordinary rule, this would be to the immediately preceding Substantive *λόγος*, and thus well suited to the Participle *ἀγνοήσαντες*, which signifies, in New Testament usage, a failing, from whatever cause, to understand the due significance of circumstances or teachings. Mark iv. 32. Luke ix. Rom. ii. 4; x. 3. 1 Tim. i. 13. On the other hand, such reference has the ill effect of leaving the Participle *κρίναντες* without any suggested object, and also the Pronoun *αὐτόν* in the subsequent clause without any due grammatical reference. For these reasons the balance would rather lean towards a personal reference for the Pronoun, and a rendering of the entire passage such as is given in the Vulgate. 'The dwellers at Jerusalem and their rulers, failing to know him and to understand the utterances of the prophets, did, by bringing him to trial, give them fulfilment.'

32. *ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις ἡμῶν.*

'This promise has God quite fulfilled for our children,' that is, there is now a fulfilment of the ancestral promise, to pass down to coming generations in unalterable completeness, brought about by the resurrection of Jesus. As promise was the possession of past generations, so realisation, already complete, was now the inheritance of the future.

34, 35. *δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.—οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.*

If Greek usage fails to supply an admissible meaning in this place for the term *τὰ ὅσια*, such is readily derived from a Hebrew source, דָּשָׁן, the signification of a Greek word having been made to correspond in full extent to that of a Hebrew one, though in

strictness only a partial representative of the latter. A resort to this consideration is quite legitimate, since it would have been strange had no such inductive influence been observable in the language of the Septuagint. Accordingly, the term may here be allowed to signify vouchsafements of gracious kindness.

The same influence is seen, though in a less marked degree, in the use of the personal term *τὸν ὁσίων σου*; which here conveys the idea of a holiness, consisting not in special severance and assignment to a solemn purpose (*ἅγιος*), which would generally come from without, but in the inward allegiance of dutiful service. Luke i. 75. 'Thou wilt not allow thy holy—duteous—one to see corruption.'

42. *ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.*

Mat. i. 18.

#### XIV.

3. *παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῇ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι κ τ. λ.*

'Speaking boldly in reliance on the Lord, who bore witness to the word of his grace in granting signs and marvels to be done through their hands.'

#### XV.

7. *ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ Θεὸς κ. τ. λ.*

The terms to which force is here given by position, and on which, accordingly, the drift of the speaker, in the first instance, mainly rests, are *ἀφ' ἧ. ἀ.* and *ἐν ὑμῖν*. The audience are thus reminded of two principal facts; first, that the movement towards the Gentiles was no novel step, but dated from a very early stage of the gospel work (*ἀφ' ἡμερῶν ἀρχαίων*); and, secondly, that it was among their own body (*ἐν ὑμῖν*) that the chosen instrument of that movement was found, in the person, namely, of the speaker. 'Brethren, yourselves know that from early days,' of the gospel, 'among your body did God make choice,' etc. By the citation of these circumstances the speaker is aiming at a double conclusion; that Paul, Barnabas,

and others were not innovators, and that opposition to them should least of all arise from such a quarter. Then follows the mention of the crowning fact, the free bestowal of the gifts of the Spirit on the first Gentile believers.

10. *νῦν οὖν τί πειράζετε τὸν Θεὸν ἐπιθεῖναι κ. τ. λ.*

‘At this time,’ after a lapse dating ἀφ’ ἧ. ἀ., ‘why are you then,’ etc.

The Greek verb *πειράζειν* is employed in the Septuagint to express a mistrustful complaining, with God for its object—a transaction recorded in the local name *פסח* (Ex. xvii. 7)—and in this place, with a slightly varied force, a displeasure manifested in untoward meddling with the Divine dealing.

14. *ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ.*

Τῷ ὁ. αὐ., ‘For his name,’ that is, that there might accrue to the Divine name, as the badge of a people, a wider range of bearers, of a class hitherto strange—forming a new realm, and significant of extended favour.

28. *μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος κ. τ. λ.*

In several places of the New Testament the Middle Voice appears where the Active would rather have been looked for; but, at the same time, finds a ready explanation if it be regarded as serving to indicate an intensified agency, a special activity or effort possessing an agent. This use, even if it be not recognised as a part of earlier practice, is still not inconsistent with it, and might easily arise in course of time.

According to this view, the Middle form *ἐπιτίθεσθαι*—for the Active might have been used, as at v. 10. Mat. xxiii. 4. Luke xv. 5—is not unsuitable to an act which, under the actual circumstances, would be marked by officiousness and mistaken zeal. So the Middle *ἐπέθεντο* in a subsequent place (xxviii. 10) would indicate the warm pressings of gratitude in return for favours received in the healing of the sick.

On the same principle, *ἐνεργεῖσθαι* is to be regarded as intensive

of ἐνεργεῖν, representing operation as specially instinct with life and power. This finds illustration in the expressions, δέησις δικαίου ἐνεργουμένη (Jas. v. 16), 'A righteous man's entreaty in earnest suit:,' πίστις δι' ἀγάπης ἐνεργουμένη (Gal. v. 6), 'Faith all at work through love:,' τὸ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας (2 Thess. ii. 7), 'The undisclosed power of lawlessness is already all astir,' though under curb for a time. So Rom. vii. 5. 2 Cor. ii. 6; iv. 12. Eph. ii. 20. Col. i. 29.

## XVI.

5. ἐστερεοῦντο τῇ πίστει.

Τῇ πίστει, 'By faith,' the Article indicating an abstract: otherwise, 'In the faith' of the gospel.

13. παρὰ ποταμὸν οὗ ἐνομίζετο προσευχὴ εἶναι.

'Where was a customary place of prayer.' So, εἰς τὴν προσευχὴν (v. 16), 'To the place of prayer,' before mentioned.

## XVII.

7. οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουνσι κ. τ. λ.

Not ποιοῦσι, which term might be used of any single breach of imperial law, but πράσσουνσι, because the charge was that of systematic defiance to imperial prerogative. John iii. 29.

17. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ—πρὸς τοὺς παρατυγχάνοντας.

This passage calls remark to a variation of grammatical construction in nice adaptation to a difference of circumstances. The construction with the Dative is suitable (99, 100) to the ready interchange of free discussion which would take place between parties setting out from a common ground of belief and opinion, such as has just been described (v. 2) in the words διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν: while in the latter case, where heathens are accosted, the address would naturally be assailable; and hence the altered form.<sup>1</sup>

<sup>1</sup> Ἀ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθη. Xen. Mem. I. vi. 1.

## 18. τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.

Since a prefixed Article is sometimes a mark of personification (18), such may possibly be the case here, so as to represent ἀνάστασις as one of the δαιμόνια. Still, this is in itself unlikely, nor is it absolutely required by the plural term δαιμόνια, which is sufficiently accounted for as a plural of exaggeration. According to the former acceptation, the explanatory clause (ὅτι) would represent the views and language of the audience: but it is more reasonable to regard it as simply appended by the writer, and to be interpreted as altogether issuing from him.

## 22. κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

The term δεισιδαιμονεστέρους is here conveniently chosen; because, while, on the one hand, the audience would rather regard it as complimentary, on the other, when applied to them by the speaker, it did not commit him to any thing beyond such meaning as the hearers themselves would be disposed to assign to it, namely, a scrupulous maintenance of outward and formal reverence paid to the national deities.

The term δεισιδαιμονία in the mouth of Festus (xxv. 19) is employed with like convenience, because, in its better meaning, it would not be offensive to Agrippa as a professor of Judaism, and, at the same time, was well adapted to a speaker who was uninformed and unconcerned about that form of religion.

## 23. ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

There is a nicety of language in the use of the Neuter, ὁ, τοῦτο, because its effect is a vagueness well suited to a subject which was a secret awaiting disclosure.

Grammatically, the Relative depends both on ἀγνοοῦντες and εὐσεβεῖτε. 'What then you are regarding with worship without a knowledge of it, this I announce to you.' The Personal ἐγὼ gives an elevated tone (114), an assumption of vantage by the speaker.

## 25. οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τις.

The force of this passage, as a counter-statement to the current

notions and practices of heathenism,<sup>1</sup> rests with the precise meaning of the verb *θεραπεύειν*, namely, service bearing directly on the person, when the object is a personal one—the only sort of object, no doubt, with which this verb was associated in its earliest use.

The Apostle's proposition has not only a remarkable agreement in terms, but is identical in its main point with that of Aristodemus (Xen. Mem. I. iv. 10), τὸ δαιμόνιον μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι, though the grounds on which in the two cases it is made to rest, are not the same, and become the basis of further conclusions as wide apart as may be; the ground being, in the one case, the active origination of all things from the Godhead, leading on to the duty of spiritual devotion, as its consequence; in the other, the bare idea of His lofty abstraction, tending to practical atheism.

27. εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν.

The rarity in the New Testament of a clause thus constructed with the Optative, calls attention to the actual occurrences of the form. It is enough to remark in this place, that the peculiar aspect under which a hypothetical case is presented by this construction (161), renders the form a fit expression of a process intensively tentative, such as groping for an object. 'If after all they might come to feel and find him.'

31. ἐν ἀνδρὶ ᾧ ὥρισε.

'At the bar of a man whom he has ordained' for the purpose. So, εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος (1 Cor. vi. 2), 'If at your bar the world is to be tried.'

This use of the Preposition ἐν with Plurals is sufficiently clear<sup>2</sup>: and if the expression ἐν ἀνδρὶ is rightly regarded as equivalent to ἐπ' ἀνδρός, there is an extension of it here to the Singular; otherwise, there is only a Hebraic equivalent to the form δι' ἀνδρός.

<sup>1</sup> Pollux Onomast. I. i. 16.

<sup>2</sup> Ἀνάγκη ἐστὶν ἐν ὑμῖν παρ' αὐτοῦ πειρᾶσθαι τῶν δικαίων τυγχάνειν. Demosth. 1 Aphob. p. 813. Timocr. p. 764. Plato Legg. VI. p. 762. Eurip. Andr. 859.



## XVIII.

5. *συνείχετο τῷ λόγῳ ὁ Παῦλος.*

What is to be understood by this expression, is that, on the arrival of Silas and Timothy, the Apostle was already in fast hold and closely environed by the task of preaching the word; the Dative being used in the ordinary way.

6. *καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.*

The arrangement which makes a distinct clause of the words *καθαρὸς ἐγὼ*, has the advantage of throwing a marked antithetical stress on the pronoun. Still the whole may be taken together. ‘Clean’ from it on my part, ‘I shall from this time betake myself to the Gentiles.’

## XIX.

13. *ὀρκίζω ὑμᾶς τὸν Ἰησοῦν.*

Mark v. 7.

15. *τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι.*

The verb *ἐπίστασθαι*, as distinguished from its synonyms *γινώσκειν*, *ἐγνωκέναι*, *εἰδέναι*, signifies knowledge viewed specifically as a matter of ability or skill, and then, generally, as clear and assured intelligence; such, for instance, as a distinct apprehension of facts and their purport. Acts x. 28; xv. 7; xix. 25; xx. 18. Accordingly, its combination with a negative represents ignorance under a marked aspect. Heb. xi. 8. Jas. iv. 14.

‘Jesus I know,’ as the author of miraculous power, ‘and with Paul I am acquainted,’ by a nearer and clearer knowledge, as an actual exerciser of that power.

26. *οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον.*

The Genitives *Ἐφέσου* and *Ἀσίας* stand in ordinary dependence on the substantive *ὄχλον*. ‘Not only belonging to’—that is, drawn from—‘Ephesus, but nearly the whole of Asia,’ etc.

36. *δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν.*

The word *κατεσταλμένους*, as used in this place, furnishes an addition to the list of Participles of the Perfect Passive become virtually Adjectives (140, 180).

## XX.

16. *ἔσπευδε γάρ, εἰ δυνατόν εἴη αὐτῷ, κ. τ. λ.*

If this reading of the hypothetical clause is adopted, another instance of the construction is added to the few which occur in the New Testament. The difference between this form of the clause and that of the common text is, that the former expresses the hypothetical case, in a more lively way, and as a thought actively present to the mind of the agent; the latter, as viewed from the position of the narrator, and, through him, of his reader.

28. *ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους.*

In this, and in other places where the verb *τιθέναι* is similarly employed (1 Cor. xii. 18, 21. 2 Cor. v. 19. 1 Thess. v. 9. 1 Tim. i. 2) the Middle form serves to suggest the bearing of the disposing act on the disposer, in its relation to his own purpose. The use, however, of the Voice in such cases is not invariable. John xv. 16. Heb. i. 2.

## XXI.

14. *τοῦ Κυρίου τὸ θέλημα γινέσθω.*

The position of the term *τοῦ Κ.* is material, since the stress thus given to it indicates a silent antithesis. 'The Lord's,' not our, 'will be done.'

27. *οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ.*

The precise use of the synonym *θεᾶσθαι* may here be remarked; for the apostle in the temple, presenting himself too in a manner so conspicuous, was a sight to strike the eye and draw the gaze of the Asiatic Jews. Mat. vii. 3.

34. *μὴ δυναμένου δε αὐτοῦ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν κ. τ. λ.*

Mat. i. 18.

## XXII.

14. *ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ κ. τ. λ.*

The base of the signification of the verb *προχειρίζεσθαι*, which is used again (xxvi. 16) of the same peculiar transaction, lies in the Adjective *πρόχειρος*, 'ready at hand': and, accordingly, the idea to be attached to the verb itself is, first, that of bringing a thing into ready fitness for application to a certain purpose or function; and, next, a ready and fit appointment to a post of duty.<sup>1</sup> The term, therefore, accords well with the decisive adaptation, by divine agency, of the persecutor of the faith to the post and work of an apostle.<sup>2</sup>

21. *ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.*

The force of the Adverb *μακράν* in this place, which would not be lost on the audience, comes from its conventional meaning in Jewish terminology, as representing the spiritual position of the Gentile world with regard to the pale of God's choice and favour. ii. 39. Eph. ii. 13, 17.

## XXIII.

1. *ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.*

The appending to the verb *πεπολίτευμαι* the Dative *τῷ Θεῷ* in construction suggests, in addition to the idea of the verb, the further one of an allegiance rendered in the course of action, a principle influencing the career.

<sup>1</sup> Οἱ δὲ προυνάρχοντες ὕπατοι Γναίος Σερουίλιος καὶ Μάρκος Ῥηγουῦλος τότε προχειρισθέντες ὑπὸ τῶν περὶ τὸν Αἰμίλιον ἀντιστράτηγοι κ. τ. λ. Polyb. III. cvi.

<sup>2</sup> Accordingly there is no real ground for the rendering of the Vulgate 'præordinavit.'

## 5. οὐκ ᾔδειν ὅτι ἔστιν ἀρχιερεύς.

The position of the word favours, perhaps requires, the form *ἔστιν*: the resulting purport of the passage being, that the speaker alleges ignorance of there being at the time any High Priest at all, that is, one that could be rightfully regarded as such.

## 6. περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

The particle *καί* may have been introduced simply to emphasise the following term *ἀναστάσεως νεκρῶν*, so that the speaker would affirm that it was even—neither more or less than—the old matter of dispute about a resurrection that had brought him to the bar of the sanhedrim. ‘Touching hope even of a resurrection of the dead am I on my trial.’

The terms are anarthrous, because the hope entertained by the speaker was not quite identical with that which was familiar to the minds of the audience.

## 23, 24. εἶπεν, ἐτοιμάσατε κ. τ. λ. κτήνη τε παραστήσαι.

The Infinitive *παραστήσαι* is in dependence on the leading verb *εἶπεν*, or one suggested by it; the formal dislocation of the sentence being no more than a sudden transition from direct language to indirect, the converse of that which is seen in the verse preceding.

## XXIV.

## 12. οὔτε ἐν τῷ ἱερῷ εὗρόν με πρὸς τινὰ διαλεγόμενον.

The construction *πρὸς τινὰ δ.* implies action of a more vehement and striking cast than would have been expressed by the more ordinary form *διαλεγόμενόν τινι*: that is, action of a kind to draw attention to the actor, and tend to originate disturbance. xvii. 17.

## 14. ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρὶτι Θεῷ.

If the clause *ἣν λ. αἵ.* is detached by parenthesis, the term *τὴν ὁδόν* would then appear simply as the conventional one occurring in this book, and the purport of the remainder of the sentence would be, ‘I avow, however, this to thee, that according to the

way, so do I worship the God of my fathers.' The parenthetical clause may be taken to mean either, 'Which they call a sect,' as Tertullus had just called it (v. 5); or, in explanation of the conventional term, supposing such explanation required, 'By which they mean a sect.'

16. ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν κ. τ. λ.

Due logical connexion with the preceding context is given to this sentence, if the expression ἐν τούτῳ be taken to mean, with the Syriac, 'On this score,' that is, on the ground of the belief, just before avowed, in a future resurrection to judgment.

The same use of the form is seen in the words, ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι — τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ (Heb. vi. 17). 'On which ground,' the ground, namely, of the decisive force of an oath among mankind, as described in the words preceding, 'God, purposing to display,' etc. So the Syriac.<sup>1</sup>

In another place (Heb. ii. 18), ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, κ. τ. λ., the same usage may be recognised, though another meaning, 'wherein,' is also admissible there.

## XXV.

10. ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις.

There is here a precise use of the Present. 'As thou too art ascertaining,' art in a fair way to learn, 'full well,' by the course of the proceedings, as far as they have gone.

19. ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας.

xvii. 22.

## XXVI.

2. ἡγῆμαι ἐμὰντὸν μακάριον ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι σήμερον, μάλιστα γνώστην ὄντα σε πάντων κ. τ. λ.

If a government is to be supplied for the Accusative in the latter

<sup>1</sup> The Scholiast on Thucydides (I. 122) explains ἐν ᾧ by the words ἀντὶ τοῦ διό, which gloss, whether right or not as regards an Attic writer, is sufficient evidence that such a signification of the form was legitimate at a later period.

clause, it must be by a Participle, suggested by the verb ἡγῆμαι, but suited to the construction with the Participle ὄντα, as ἐπιστάμενος. Or there may be no more than an instance, of a somewhat peculiar shape, of an Accusative of specific relation (103).

6. ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγελίας γενομένης.

ii. 26.

9, 10. ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ὃ καὶ ἐποίησα κ. τ. λ.

This passage brings together the synonyms πρᾶξαι and ἐποίησα, exhibited in their proper distinction; the former implying action with a principle and plan, the latter expressing simply mechanical execution. John v. 29.

16. προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα κ. τ. λ.

xxii. 14.

18. ἀνοῖξαι ὀφθαλμοὺς αὐτῶν τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς . . . τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν.

The Infinitive with the prefixed Genitive of the Article is here seen in its twofold use—first, as the expression of design, or τελικῶς, secondly, of issue, or ἐκβατικῶς. ‘To open their eyes that they may turn from darkness to light . . . so as to find forgiveness of sins.’

The Prepositions εἰς and ἐπὶ stand distinguished, in accordance with the ideas respectively associated with them, of movement towards a quarter, and movement set on an object; so that the expression ἐπὶ τὸν Θεόν rightly implies a settled bent of the soul.

28. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

To the adverbial use of the word ὀλίγον to signify ‘almost,’ and the rarer term παρ’ ὀλίγον,<sup>1</sup> later practice appears to have added a third, ἐν ὀλίγῳ.<sup>2</sup>

<sup>1</sup> Eurip. Iph. T. 871.

<sup>2</sup> \*Ἀν’ Ῥωμαῖοι τὸν ἐν Ἰταλίᾳ πόλεμον ἀποτρίψονται· τοῦτο δ’ ἐστὶν ἐν ὀλίγῳ, συγκεκλεισμένου τῆς Βρεττίας εἰς πᾶν βραχεῖς τόπους Ἀννίβου (‘and this is well nigh the case, now that Hannibal has been hemmed into very narrow ground in the Bruttian country’) κ. τ. λ. Polyb. XI. 6 (7).

If this meaning is adopted in the present passage, the expression ἐν μεγάλῳ must not be interpreted closely, but be viewed as an antithetical play upon terms, and be taken to signify ‘altogether.’

29. εὐξαίμην ἂν τῷ Θεῷ κ. τ. λ.

Amid the varied effect of this grammatical form (153), one delicate, and evidently colloquial, use is to produce a bated or softened substitute for some more direct and broader utterance.<sup>1</sup> Accordingly this expression is in its real meaning equivalent to the direct term εὐχομαι, but with altered tone: and it is to a sustained currency in common speech, that the occurrence in this place of a grammatical construction the employment of which is so narrowed in the New Testament, is to be attributed.

The passage, outspoken as it is, is still cast in language of the most gentle courtesy, εὐξαίμην ἂν, παρεκτὸς τῶν δεσμῶν τούτων.

## XXVII.

17. χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο.

Οὕτως ἐφέροντο, ‘They let themselves drive as they were.’ John xi. 48.

33. τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

‘While on the outlook for this fourteenth day’ of the storm, which, to all appearance, will bring us to our last effort, ‘you keep without food, having taken no refreshment,’ instead of fortifying yourselves with a meal for the coming trial.

## XXVIII.

4. ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν.

When the class of persons whose language is here presented, is considered, the Article will rather be viewed as serving to personification, so as to make them speak of a personal power or divine

<sup>1</sup> This is most clearly seen in its use as a softened Imperative, and in such a form as ὦρα ἂν εἴη κ. τ. λ. Xen. Cyr. I. iv. 13, 28.

agent, than as indicating the more refined idea of the righteous rule of moral government. 'Whom, though escaped from the sea, Justice forbade to live.'

10. ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

xv. 28.

19. οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.

The force of the clause rests, by collocation, on the words τοῦ ἔθνους μου, and accordingly its purport is a careful disclaimer by the speaker of any complaint on his part against the mass of his countrymen, the Israelite body as such, whatever charge he might lay against the individuals just described as οἱ Ἰουδαῖοι.

28. τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ.

Luke iii. 6.



# ROMANS.

---

## I.

### 4. *κατὰ πνεῦμα ἀγιοσύνης.*

The term *κατὰ πνεῦμα* stands in contrast with the preceding one, *κατὰ σάρκα*; but both with a marked and special meaning, as signifying, the latter the apparent course of natural routine, the former a process or operation beyond and above it. This particular use of the two terms is seen, though in a case of lower degree, in the passage (Gal. iv. 29) ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα.

The appended Genitive *ἀγιοσύνης* is no more than a Hebraically expressed epithet, an equivalent to the Adjective *ἅγιον* (89), or, at most, slightly intensive. Had, however, this latter been used, there would have resulted a familiar term, *πνεῦμα ἅγιον*, bearing a conventional meaning unsuited to the place: and thus, by the employment of the present form, there is an avoidance of a possible confusion of terms.

Accordingly, *πνεῦμα ἀγιοσύνης* is a term for supernatural agency, divine in its origin and holy in its operation and issue.

This application of the word *πνεῦμα* to supernatural operation at once indicates the corresponding meaning to be assigned to the Adjective *πνευματικός* in the expressions *πνευματικὸν βρῶμα*, *πν. πόμα*, *πν. πέτρα*. 1 Cor. x. 3, 4.

### 5. *εἰς ὑπακοὴν πίστεως.* xvi. 26.

Had the expression been *εἰς ὑπ. τῆς πί.*, there would have been a Genitive of the object (87), and the idea conveyed would have been the same as by the words *ὑπήκουον τῇ πίστει* (Acts vi. 7), the act signified being an obedient compliance with the call for a believing acceptance of the matters collectively termed *ἡ πίστις*, 'obedient acceptance of the faith.' As it is, however, the anarthrous Genitive

is a term of specification, or the expression of something characteristic or essential (92), serving to specify wherein consists the bending compliance or *ὑπακοή* in question. The object of the apostolic mission is thus, to bring about 'obedience of belief' in the minds of all to whom that mission might come.

By implication, at the same time, belief is made to appear as an act of submission or surrender: and it is in correspondence with this representation, that default of faith is described by the terms *ἀπειθεῖν*, *ἀπείθεια*. Acts xiv. 2; xvii. 5. Rom. xi. 30, 31. In all this there is no overstraining of language, but a conscious presenting of the gospel call in the guise of a high behest.

Another instance of this Genitive of specification, as it may be termed, is furnished by the words *σημεῖον ἔλαβε περιτομῆς* (iv. 11). 'And a badge he received' in token of previous justification, under the form 'of circumcision.'

#### 5. *ὑπὲρ τοῦ ὀνόματος αὐτοῦ.*

This clause should be taken in connexion, not with *πίστεως*, as is exhibited in the Syriac version, but rather with the words *ἐλάβομεν ἀποστολήν*. 'In behalf of his name,' in maintenance of its rightful claim as the only one *δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς*.

17. *δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν.*

The expression *δικαιοσύνη Θεοῦ ἀποκαλύπτεται* is closely followed by another, *ἀπ. ὀργή* @., so parallel in its form, that, if the meaning of either is at once sufficiently clear, the parallelism offers a ready and certain key to the interpretation of the other. The particle *γάρ*, too, in the second clause, would be unmeaning unless as implying a correspondence between the two processes thus described, such that one illustrates the other. This consideration will furnish an explanation of the term *δλ. @.*: a term which is a characteristic of the epistle, and most material to its explanation.

Now, the word *ὀργή* in this place, as elsewhere, is a term expressive, as the subsequent context shows, of a procedure or mode of dealing, while the Genitive *Θεοῦ* signifies the active author of the same; the procedure being in its spirit and effect a penal one.

Accordingly, in the other case, Θεοῦ also expresses the author, and δικαιοσύνη a procedure, in provision for an issue which is the direct opposite of penalty.

Thus, Θεοῦ δικαιοσύνη, 'God's righteousness,' is the graciously provided way on the part of God to bestow a position of righteousness or justification, taking effect on the part of man ἐκ πίστεως, 'from faith.' The appended words εἰς πίστιν, 'unto faith,' point to the sequel as an abiding of that faith which formed the outset; in contrast with a state, to be shortly described (v. 21-31), ever becoming more benighted and debased.

When occurring elsewhere in the epistle (iii. 5, 21, 22, 25, 26 ; x. 3), the expression is used strictly in the same sense ; but in the remaining instance (2 Cor. v. 21), it is carried on to signify the developed issue of the provision so described.

24. εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς.

The Genitive τοῦ ἀτ. might be taken in dependence on ἀκαθ., but should rather be regarded as equivalent to ὥστε ἀτ., according to the extended use of the former in the New Testament (178) to express issue (ἐκβατικῶς). The unusual employment of the Middle form ἀτιμάζεσθαι may be viewed as an intensified expression of self-infliction in the way of mutual defilement and outrage.

25. μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει.

Ἐν τῷ ψεύδει, 'by the lie—by the belying' involved in the human and even bestial portraiture, just mentioned. But ψεύδος was also a conventional term for an idol, as appears from the words πάντα ἐν οἷς ἑθνῶν τοῖς ψεύδεσι (2 Chron. xxx. 14), and may be so used in the present place, the force of the Article being still the same, namely, to indicate previous mention.

29. πεπληρωμένους πάσῃ ἀδικίᾳ κ. τ. λ. μεστοὺς φθόνου κ. τ. λ.

The synonym terms πεπληρωμένους, μεστούς, appear in exact adaptation to the groups with which they are respectively combined; the tense of the Participle, in virtue of its complete notion, sug-

gesting the preliminary of process, namely, the gathering experience and influence of practical wickedness ; while the Adjective, on the other hand, conveys the simpler idea of possession by the feelings and propensities of evil. 'Filled with all unrighteousness,' etc., 'rife with spite, bloodthirst,' etc.

32. οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

John iii. 29.

## II.

2. τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

The ordinary Greek term κατὰ ἀλήθειαν differs from the simple adverb ἀληθῶς only in its fuller and more pointed cast of expression<sup>1</sup>: but something more is meant in this its single occurrence in the New Testament, namely, an unabated process by true and rightful rule. The Syriac carefully renders {ܐܠܗܝܬܐ: as it also does the expression ἐν ἀληθείᾳ (Mat. xxii. 16), where it is not so much the abstract truth of the teacher's lesson that is implied, as its free and undisguised delivery.

8. τοῖς δὲ ἐξ ἐριθείας . . . ὀργή καὶ θυμός, κ. τ. λ.

The distinction assigned to the words ὀργή, θυμός, when they appear as synonyms, as in this place and two others of the New Testament (Eph. iv. 31. Col. iii. 8), namely, that the latter signifies a fit of anger more or less transient,<sup>2</sup> though the reality of the usage is not to be denied, is only accidental to the real difference, since the word rather expresses a swelling heat of anger, the passion mounting, so to say, to the surface ; and it may thus come to associate the idea of overt dealing under some form, as may be the case in the present passage.

The combinations ὀργή θυμοῦ, θυμός ὀργῆς (Josh. vii. 26. Ps.

<sup>1</sup> ἔστι τὰ μὲν κατὰ ἀλήθειαν αἰσχροί, τὰ δὲ κατὰ δοξάν. Aristot. Eth. Nic. IV. 9.

<sup>2</sup> Θυμός μὲν ἐστὶ πρόσκαιρος· Ὀργὴ δὲ πολυχρόνιος μνησικακία. Ammonius.

lxxvii. 49. Is. xxx. 27. Hos. xi. 10. Rev. xvi. 9; xix. 15) are mere intensives, framed without regard to distinction between the terms.

15. οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.

This passage exhibits a particular use of the term τὸ ἔργον which, though far from common, is still to be distinctly recognised,<sup>1</sup> namely, to signify the real matter and substance that is wrapped in language, the purport as distinct from its wording.

15. καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων.

The position given to the words μεταξὺ ἀλλήλων shows that the circumstance expressed by them is to be taken as a leading and marked feature in the description. The thoughts (οἱ λογισμοί) are made to appear, by a lively personification, as pleading on one side or the other; and the verbal emphasis implies, that the process is all with themselves (μετ. ἀλ.); the result, in fact, of the absence of any formal law to whose dictates conclusive reference might be made. The virtual imprint of the moral law on the heart of those to whom its letter is unknown, is evinced by the testifyings of the conscience and the debates of the reason.

19. πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

The construction with the reflexive σεαυτόν gives to the sentence a point which would be wanting to the simple form πεπ. ὁδηγὸς εἶναι (107).

27. κρινεῖ . . . σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

Here, as elsewhere (Rom. iv. 11. 2 Cor. iii. 11), the construction of the Preposition διὰ with the Genitive is the expression of condition or investiture, when prominence is due to it in virtue of a contrasted circumstance (225).

<sup>1</sup> Τῆς αἰτίας αἰσχροὺν τὸν αἰτιώμενον τὸ ἔργον μὴ ἔχειν ἐπιδείξαι. Æschin. Ctes. p. 86. Τὸ ἔργον τοῦ καλοῦ δικαίωματος ὑποπτεύοντες. Thucyd. VI. 79.

The passage also exemplifies the heightened expression produced by the use of the anarthrous νόμος, instead of restricting it by the Article to the Mosaic Law; though the latter alone is really the subject (80). 'Will judge thee that, letter and circumcision withal, art a transgressor of law.'

29. ἀλλὰ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

The reference of the Relative οὗ may be extended to the entire sentence ὁ ἐν . . . γράμματι, as descriptive of a certain condition. 'Of which' state 'the praise is not from men but from God.' Otherwise, it is restricted to the single term Ἰουδαῖος, the clause καὶ . . . γρ. then standing parenthetically. This position of the clause is rather favoured by its elliptical cast. 'But he that is so in hidden guise, is a Jew, and' in him it is 'circumcision of heart, in spirit, not in letter.'

### III.

5, 6, 7. εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν;—κατὰ ἀνθρώπου λέγω μὴ γένοιτο ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;—εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, κ. τ. λ.

The important point in the interpretation of this is the precise determination of the parenthetical portion. Its limits are properly fixed by the circumstance, that the sentence εἰ γὰρ κ. τ. λ., follows up and enforces (γάρ) the former one εἰ δὲ . . . ὀργήν, by simple repetition under the livelier form of an individual case. Such then being the peculiar relation of the two sentences, whatever matter intervenes, is parenthetical. 'But if our unrighteousness is recommending the righteousness of God, what shall we say? shall it be that God is unrighteous who lays on the stroke of wrath?—I am speaking in man's fashion: God forbid' the entertainment of such a thought, 'since,' in that case, 'how is God to judge the world?—for if the truthfulness of God has by my false dealing been largely

enhanced to his glorification, why am even I, 'sinful as I am, 'any longer to be arraigned as a sinner?' (198).

9. τί οὖν; προεχόμεθα; οὐ πάντως.

There is sufficient ground for recognising in the New Testament an acquired use of the Middle Voice with a simply intensive effect (Acts xv. 28). This circumstance might be allowed to account for the unusual form *προεχόμεθα*. It may, however, carry a meaning more properly Middle, namely, to signify the act of arrogating an advanced position (*προέχων*) in respect of privilege. 'What then? do we put ourselves in advance? Not a whit.'

22. δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας.

The former expression *εἰς πάντας* describes the destination of the gift (212), the all-embracing offer: the latter, *ἐπὶ π. τ. π.*, defines its actual incoming and realisation. 'Now, however'—in the actual case—'there has been manifested, apart from law, a righteousness of God'—means of justification of God's free providing—'receiving witness from the Law and the Prophets, a righteousness, namely, of God, through faith in Jesus Christ,' in open provision 'for all, and 'coming 'upon all believers.'

25. ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι.

The peculiar use of the word *ἱλαστήριον* in the Septuagint to signify the cover of the ark, and its transference to the New Testament (Heb. ix. 5), has diverted attention from another view of it which offers itself in this place and supplies a more ready and direct interpretation of its language, namely, as a simple Adjective, signifying, in accordance with the proper force of Adjectives of that form, that the person to whom the epithet is applied, is one in whom reside due fitness and power for the work of atonement. 'Whom God set forth' as one fraught 'with atoning power through faith in his blood.'

The remainder of the passage exhibits a synonym use of the Prepositions *εἰς* and *πρός*; when standing in which relation, the

latter serves to indicate an object to which action is directed, as being less near and immediate than is expressed by the former (224). This consideration shows that the connexion of the form *πρὸς ἐν*. is with the expression *τὴν πάρεσιν κ. τ. λ.*; the meaning being, that the process of the divine forbearance, described in these words, had for its ultimate and, in its earlier stage, remote object, an exhibiting of the justifying provision (*ἔνδειξις τῆς δικαιοσύνης αὐτοῦ*) at the ripe season, and not till then. 'For a declaration of his righteousness, on account of the letting pass, in the endurance of God, the sins that had been beforetime,' such forbearance having been maintained 'with a view to the declaration of his righteousness at the present season,' now ripe for the purpose.

28. *λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.*

This passage, as also a former expression, *χωρὶς νόμου δικαιοσύνη Θεοῦ* (v. 21), calls attention to the precise meaning and use of the word *χωρίς*, and at the same time its relation to the synonym *ἄνευ*.

The primary idea of *χωρίς* is simply a parting of two things by intervening space, position locally apart. Such being the case, the word is capable of forming by itself a predicate; and this circumstance indicates its distinction from the synonym, which cannot stand without a case in government, and, accordingly, adds a specification to the idea of separation, as being a sundered position, detachment by severance.<sup>1</sup> Hence, its general use is when the circumstance signified by the synonyms in common is of a more marked and significant character.

A secondary use of *χωρίς* in close correspondence with the primary and receiving direct explanation from it, is seen in the words, *οὔτε γυνή χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναῖκος ἐν Κυρίῳ* (1 Cor. xi. 11), meaning that there is no parting of man and woman, no distinction

<sup>1</sup> *Ἔστι δέ τις καὶ χωρὶς ἰσχύος καὶ ὑγείας ἄλλη δύναμις μακροβιότητος· πολλοὶ γὰρ ἄνευ τῶν τοῦ σώματος ἀρετῶν μακρόβιοι εἰσι.* Aristot. Rhet. I. v. 15. There is affirmed in this passage the existence of a principle of longevity independent (*χωρίς*) of bodily strength and health, the proposition being rested on the occurrence of cases of long life notwithstanding an elimination (*ἄνευ*) of such causal agencies.



of position between the sexes, as regards spiritual privilege, in that blending body in which οὐκ ἐνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἐνι ἄρσεν καὶ θήλυ. Gal. iii. 28.

The bare circumstance that a specified matter is not embraced in a certain reckoning or estimate, has its ordinary expression by the simpler term *χωρίς*.<sup>1</sup> Mat. xiv. 21; xv. 38. 2 Cor. xi. 28. Since then the righteousness or justification of which the epistle treats, is altogether a matter of reckoning, the same term is used in relation to it; as, for instance, in the words *ὧς ὁ Θεὸς λογίζεται δικαιοσύνην χωρίς ἔργων* (iv. 6): and the purport of the passage in question, as far as the words *χωρίς ἔργων νόμου* are concerned, is, that into the reckoning of righteousness to the believer 'works of law' do not enter.

Another, though not altogether dissimilar, use of the term is instanced in the words *ἐγὼ δὲ ἔζων χωρίς νόμου ποτέ*. vii. 9. 'For, apart from law'—leaving law aside—'sin is dead: and I, apart from law'—leaving law in imagination out of account, as if non-existent—'was alive on a time'—had no formal plea of death against me. The vague particle *ποτέ* intimates the imaginary nature of the case, which gave it no place in actual time. The emphatic presence of the Pronoun *ἐγὼ* is only a stroke by which the writer proceeds to give life to statements of general application by making himself their subject.

30. *ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.*

It may be that, instead of the Preposition being varied to mark a distinction of circumstance (225), the form *ἐκ πίστεως* may have been used simply to match the contrasted expression *ἐξ ἔργων νόμου*, the bearing of which was mainly on the Jew. It would further account for the absence of the Article before *πίστεως*, which absence, again, produces a correspondence with the preceding expression *τὸν ἐκ πίστεως*. v. 26. Still, in general, the variation of expression by

<sup>1</sup> In the statement of the resources of Athens put into the mouth of Pericles by Thucydides (II. 13), the waiving of certain items is expressed by *χωρίς*; the abatement of some constituents by *ἄνευ*.

Prepositions, in connexion with the terms *δικαιοῦν*, *δικαιοσύνη*, occurs in a way to forbid its being viewed otherwise than as significant. Thus, at one place (Phil. iii. 6-9), in a very narrow compass, there occur first the expression *δικαιοσύνην τὴν ἐν νόμῳ*, meaning a righteousness whose substance is embraced in legal observances; then, *ἐμὴν δικ. τὴν ἐκ νόμου*, 'a righteousness of my own, that from law'; next, *τὴν διὰ πίστεως Χριστοῦ*, which needs no remark; and, lastly, *τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει*, 'the righteousness' having its source 'from God,' and vouchsafed to the recipient 'on the score of faith.'

## IV.

1. *τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα;*

The varied form under which this sentence is found, has clearly arisen from attempts to exhibit, by collocation, the words *κατὰ σάρκα* in connexion with *πατέρα*, an arrangement by which they become insignificant, while, otherwise, they are material to the force of the passage; the question being, what vantage Abraham had achieved of a personal and material sort (*κατὰ σάρκα*), and which, as such might devolve on his progeny.

3. *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* 5. *λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.* 9. *ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.*

In these passages, and more expressly in the two latter, the stress rests, by rule of position, on the verb; so that the effect of the sentence is, not to emphasise the subject (*ἡ πίστις*), not to set faith in contrast with some other conceivable source or means of justification, but to impress the mode of action (*λογίζειν*); the point of the sentence thus being, that the righteousness in question was a matter simply and altogether of count or reckoning.

11. *σημεῖον ἔλαβε περιτομῆς.*

i. 5.

19, 20. *μὴ ἀσθενήσας τῇ πίστει . . . οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει.*

The use of the Article in the terms *τῇ πίστει*, *τῇ ἀπιστίᾳ*, is to

mark them as abstracts, though employed here, as elsewhere (17), rather to intimate a mental frame or actuating principle.

21. πληροφορηθεῖς ὅτι ὁ ἐπήγγελται κ. τ. λ.

Luke i. 1.

# V.

2. δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν κ. τ. λ.

The use of the Perfect, in this place, rather than the Aorist is for the sake of its fuller notion, namely, the persistence of privilege received in the grant of the προσαγωγή (138).

6. ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

A sensitive use of collocation on the part of the writer is strongly shown in this passage, in the dislocation of the particle *ἔτι* for the mere sake of the force that must accrue to it by prominent position. The peculiar cast thus produced may be regarded as having given rise to the various readings on the passage.

11. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι κ. τ. λ.

The Particle *καυχώμενοι* is not here used, loosely or abruptly, for the verb *καυχώμεθα*, because, had the latter word been written, the circumstance expressed by it would, in strictness of language, have appeared as an advance (*οὐ μόνον δέ, ἀλλά*) on that signified by *σωθησόμεθα*,<sup>1</sup> whereas the advance implied is really on the state described by the preceding Participle *καταλλαγένης*. The state of things is thus presented, with entire precision, not as a bare *καταλλαγή* but positive *καύχησις*. 'And not only' reconciled, and by that means at peace, 'but even joyous,' etc.

12. καὶ οὕτως εἰς πάντας ἀνθρώπους διήλθεν, ἐφ' ᾧ πάντες ἤμαρτον.

This clause is the apodosis of the sentence. 'On this account, as through one man sin entered the world and through sin did

<sup>1</sup> And this view is actually taken by Chrysostom, whose words are, *οὐ μόνον ἐσώθημεν, ἀλλὰ καὶ καυχώμεθα κ. τ. λ.*

death, even in this way did it pass on to all mankind, on the score that all had sinned.'

This use of the Preposition ἐπὶ<sup>1</sup> occurs again in the words ἐπὶ τῷ ὁμιώματι, and thus necessitates their connexion with the verb ἐβασίλευσεν.

13. ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ. 14. ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως.

The synonyms ἄχρις, μέχρις are here seen in close neighbourhood, and therefore cannot be regarded as used by the writer without a feeling of some difference of force, and this is the more worthy of remark because the distinction between them cannot be said to be very broadly marked.

Both alike have their use in expressing the term of a certain range or reach of space, time, or course of action: but, while an expression formed with μέχρις specifies the point simply, with ἄχρις it is indicated in a manner more or less significant, being often in itself significant. Thus, the latter is employed in describing a circumstance which brought to a close a certain stage of events, and at the same time ushered in a new order of things. Mat. xxiv. 38. Acts vii. 18. Gal. iii. 19. So, too, in the present place, the expression ἄχρις νόμου brings things up to a material point, because sin, though in itself sin before, thenceforward took an altered cast in becoming a breach of formal enactment. There is another view of the expression which makes it signify the range of the legal dispensation;<sup>2</sup> but the allegation thus produced is weak, both in comparison with the cast and position of the clause, and also as part of the argument; the object of which is to substantiate, in the face of a ready objection, the sweeping charge, πάντες ἥμαρτον. 'On this account, as through one man sin entered the world, and through sin did death, even in this way did it pass on to all mankind, on the score that all had sinned. For until the time of law sin was in the world, but sin does not come into reckoning when there is no law: still reign did death from Adam to Moses even over those

<sup>1</sup> ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνοφ θέσθαι χρεών. Eurip. Orest. 756.  
ὁ γὰρ ἄ<sup>2</sup> Τῇρι νόμου, οὐχ ἕως τῆς ἀρχῆς τοῦ νόμου λέγει, ἀλλ' ἕως τοῦ τελους τοῦ νόμου, ἀντὶ τοῦ, ἕως ὁ νόμος ἐκράτει, εἶχεν ἡ ἁμαρτία τὸ κράτος. Theodoret.

that had not sinned' according to a legal reckoning—reigned, in fact, 'on the score of their resemblance of the transgression of Adam,' a resemblance having death as its consequence by precedent.

Such being the nature of the distinction between the synonyms, *μέχρις* is never inadmissible, and is accordingly sometimes found where the other term might have had place. Heb. ix. 10.

21. *ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ.*

The Preposition is not to be regarded as expressing, pleonastically, mere instrumentality (208), but armament (205), implying the wielding of death by sin as a rod of penal rule.

VI.

5. *εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.*

'For if we have become grown together'—knit into one—'by the resemblance of his death,' symbolised in our baptism, we shall be even so by that also of his resurrection,' symbolised therein, if realised in us.

17. *χάρις δὲ τῷ Θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας κ. τ. λ.*

By emphatic position, the tense *ἦτε*, which in itself simply predicates past time, comes to indicate a belonging to past time, and thus positively to represent a circumstance as a thing of the past.

17. *εἰς ὃν παρεδόθητε τύπον διδαχῆς.*

The singular feature of this clause is, that the verb, which would seem to be properly applicable only to the matter communicated (*διδασχῆ*), has for its subject the recipients of that matter. The writer may be supposed to have used it just as if his language had been, *ὑπηκούσατε ἐκ καρδίας ᾧ παρεδόθητε διδασκάλῳ.*

The clause, *ἐλευθερωθέντες . . . δικαιοσύνη*, should not be pointed off from the preceding one, but be taken in close sequence, and then the next one, *ἀνθρώπων . . . ἡμῶν*, regarded as purely parenthetical: by which means the entire passage is put into a clear and unbroken train.

## VII.

1. ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ.

The first Article is not here used to designate the Mosaic law, though that may have been in particular present to the mind of the writer; but the pair of Articles indicates mutual association (22). Thus by the term ὁ νόμος is meant the particular code under which the supposed individual (ὁ ἄνθρωπος) is placed.

2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

The peculiar, and probably newly-coined, form, καταργεῖσθαι ἀπὸ —, must be allowed to have a cast of rude strength. The idea intended to be conveyed by it in this place is evidently not the bare severance of a tie, though complete, but a clearance as entire as if the tie had never been. It is important to remark this on account of another occurrence of the form in a writing marked by strong language in expression of strong feelings, in the words κατηργήθητε ἀπὸ Χριστοῦ οἷτινες ἐν νόμῳ δικαιούσθε (Gal. v. 4), where it implies a rupture of union of such a kind that the parties become thereupon fairly aliens to each other.

The remaining instance is (v. 6), νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, 'Now, however, we have clean rid ourselves from the Law, in dying to that in which we were fast holden.'

5. τὰ παθήματα τῶν ἁμαρτιῶν—ἐνηργεῖτο.

Acts xxviii. 10.

8, 9. χωρὶς γὰρ νόμου ἁμαρτία νεκρά· ἐγὼ δὲ ἔξω χωρὶς νόμου ποτέ.

iii. 28.

14. ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι.

The contrast to the term πνευματικός is not made by one of like form σαρκικός, as it might well have been, and as is the reading of the common text, but by a more significant one, σάρκινος. The former simply implies one whose engagement or bent is on fleshly things; but σάρκινος, with deeper meaning, is 'a creature of flesh,' one possessed by all the influences of such a nature, and, accordingly, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

The word is found in the same antithesis in another place, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις (1 Cor. iii. 1); though the writer passes to the milder term *σαρκικοί*, and to *ἄνθρωποι* (v. 4) used as its equivalent.

It is again used, metaphorically, but with marked force, in the passage (Heb. vii. 16), ὅς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, where the *ἐντολὴ σαρκίνη* is one whose rule rests solely in descent of blood, and is thus strongly contrasted with a priesthood altogether independent of it, and, in that respect, κατὰ δύναμιν ζωῆς ἀκαταλύτου, secure from demise or change.

15. ὁ γὰρ κατεργάζομαι, οὐ γινώσκω.

As regards the verb *γινώσκω* in this place, there is no need to have recourse to meanings unauthorised by usage, because they may seem to be required by the necessity of the case; as, for instance, that it signifies sanction or approving recognition. The apostle is here representing his moral state, figuratively, as a sort of dualism, according to which, in spite of his better and higher nature, he has been sold in slavery to an indwelling power of an opposite character (*πεπραμένος ὑπὸ ἁμαρτίαν*) to whose agency his ill-doing is directly referred (v. 20). Of such doings, as being due to the enslaving agent, he says οὐ γινώσκω, 'I have no knowledge' as regards their origination; for it is said (John xv. 15) ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος.

There remains the ancient view, which regards the expression οὐ γινώσκω as equivalent to *ἀγνοῶ*,<sup>1</sup> and as describing the effect of bewilderment or the intoxication of passion.<sup>2</sup>

## VIII.

9. εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 17. εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

The compound *εἴπερ* occurs in five other places (1 Cor. viii. 5;

<sup>1</sup> Τί ἐστίν, οὐ γινώσκω; Ἀγνοῶ. Chrysostom.

<sup>2</sup> Σκοτοῦμαι, φησί, συναρπάζομαι, ἐπήρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι. Chrysostom. Ὁ ἡττώμενος ὑπὸ τῆς ἡδονῆς καὶ μέν τοι καὶ τῆς ὀργῆς τῇ πάθει μεθύων, οὐκ ἔχει σαφῆ τὴν γνώσιν τῆς ἁμαρτίας. Theodoret.

xv. 15. 2 Thess. i. 6. 1 Pet. ii. 3), and εἴγε in five (2 Cor. v. 3. Gal. iii. 4. Eph. iii. 2; iv. 21. Col. i. 23); the difference between them being simply, that the latter is the more pointed of the two. Both serve to sharpen the expression of hypothesis in order to intimate a material bearing of the hypothesis itself.<sup>1</sup> Like the uncompounded particle εἰ, when constructed with the Indicative, both are occasionally used when an unquestioned circumstance, being cited with a logical bearing, is artificially represented as hypothetical: and, accordingly, the question will from time to time arise, as in the present places, whether the rendering should be, 'if only,' 'if forsooth,' or, on the other hand, 'since indeed,' 'though indeed,' implying appeal to a fact. In each case of question, the indications of the context are the only guide.

20. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐκ ἐκούσα ἀλλὰ κ. τ. λ.

If, in accordance with the use of the word μάταια to signify objects of idolatrous worship (Lev. xvii. 7. 1 Ki. xvi. 2. 2 Chr. xi. 14. Hos. v. 11), ἡ ματαιότης is here understood to mean aberration from religious truth, false religion—by which meaning alone does the entire passage become consistent with itself or with facts—then ἡ κτίσις can only signify the human creation, the race of man. Οὐκ ἐκούσα, 'not wittingly,' that is, not by deliberate choice of error and falsehood in the face of a special revelation of truth: since no such revelation and, therefore, no such opportunity of choice was granted to the mass of mankind previously to the gospel message.

21. ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις κ. τ. λ.

Acts ii. 26.

29. οὗς προέγνω, κ. τ. λ.

The verb προγινώσκειν, in this and the next place of its occurrence (xi. 2), acquires a special and strongly marked meaning from the Hebraic usage, according to which the simple verb, having God as

<sup>1</sup> Ἐπεὶ εἴπερ ['if only'] εἴη ποῦ αὐτὴ καθ' ἑαυτὴν ξυνηθροισμένη . . . πολλὰ ἂν ἐλπίς εἴη κ. τ. λ. Plato, Phaed. p. 70.



its subject and men as its object, signifies to visit with gracious communications and dealings of favour, to make the object of gracious dispensations. Amos iii. 2. Accordingly, the compound verb implies the entertainment of a purpose and plan to vouchsafe such a course of dealing towards certain objects. Thus Israel is described as ὁ λαὸς αὐτοῦ ὃν προέγνω, 'his people which he foreknew,' that is, the nation which, before it was properly existent, became, in the divine purpose, the object of special dispensation: and, in the present place, the term is applied in like manner but with higher signification to the spiritual people of God, the destined recipients of the gospel.

In one place at least of the New Testament the above-mentioned use of the uncompounded verb may be recognised with a certain play on the word itself in reference to the preceding context, εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ (1 Cor. viii. 3), 'But whoever loves God, the same has become known by him.'

The idea conveyed by the compound verb in the two cited passages is to be further recognised in the words ἐκλεκτοῖς . . . κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος (1 Pet. i. 2), 'Elect' to gospel privilege, 'according to a foreknowing' on the part 'of God the Father, by a spiritual hallowing,' as contrasted with the material and typical Israel, who were a hallowed people only by descent and circumcision.

30. τούτους καὶ ἐδικαίωσεν . . . τούτους καὶ ἐδόξασε.

The Aorist, as the expression of summary accomplishment, is here used with marked effect, representing the accomplishment as resting with the will, plan, and provision of means by the Almighty agent. The same thing is to be remarked in another passage, ἡμῶς συνέλωποίησε τῷ Χριστῷ, καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. Eph. ii. 5, 6.

## IX.

5. ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

If a full-point is set after the word πάντων, there remains a distinct and entire sentence, the stress of which rests on the word Θεός

by the resulting position given to it. According to that arrangement, therefore, the purport of such sentence is not an ascription of blessing to God, but a proposition that God is a subject of blessing either in contradistinction to some other thing, or by way of special reservation. Had then the writer's train of thought, as impressed on the preceding context, required or suggested the expression of such a proposition, the arrangement would be at once confirmed: but if no such requirement or suggestion can be recognised, there can only be one unbroken clause  $\delta\ \acute{\omega}\nu\ .\ .\ .\ \alpha\acute{\iota}\omega\nu\alpha\varsigma$ , having the same grammatical construction as the shorter one,  $\delta\ \acute{\omega}\nu\ \epsilon\acute{\iota}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma\ \epsilon\acute{\iota}\varsigma\ \tau\omicron\upsilon\varsigma\ \alpha\acute{\iota}\omega\nu\alpha\varsigma$ . 2 Cor. xi. 31.

The cast of a clause which makes an ascription of blessing, naturally exhibits the stress on the predicate. Of this the Septuagint supplies thirty instances,<sup>1</sup> besides Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3.

15.  $\epsilon\lambda\epsilon\acute{\eta}\sigma\omega\ \acute{\omega}\nu\ \acute{\alpha}\nu\ \epsilon\lambda\epsilon\acute{\omega},\ \kappa\alpha\acute{\iota}\ \omicron\iota\kappa\tau\epsilon\iota\rho\acute{\eta}\sigma\omega\ \acute{\omega}\nu\ \acute{\alpha}\nu\ \omicron\iota\kappa\tau\epsilon\acute{\iota}\rho\omega.$

The force of this language rests not in the language itself, but in the meaning of which it is the conventional vehicle, namely, as a peremptory form of barring at once all cavilling and parleying with respect to the acts or will of the speaker. 'I shall have mercy on whomsoever I may have mercy, and shall pity whomsoever I may pity.' Of the form itself there can be no better example than the reply with which Pilate summarily silenced the chief priests,  $\delta\ \gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha,\ \gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha$ . John xix. 21.

21.  $\pi\omicron\iota\epsilon\acute{\iota}\nu\ \delta\ \mu\acute{\epsilon}\nu\ \epsilon\acute{\iota}\varsigma\ \tau\iota\mu\acute{\eta}\nu\ \sigma\kappa\epsilon\acute{\upsilon}\omega\varsigma,\ \delta\ \delta\acute{\epsilon}\ \epsilon\acute{\iota}\varsigma\ \acute{\alpha}\tau\iota\mu\acute{\iota}\alpha\nu.$

Mat. xx. 16.

## X.

1.  $\eta\ \mu\acute{\epsilon}\nu\ \epsilon\acute{\upsilon}\delta\omicron\kappa\acute{\iota}\alpha\ \tau\eta\varsigma\ \acute{\epsilon}\mu\eta\varsigma\ \kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma\ \kappa\alpha\acute{\iota}\ \eta\ \delta\acute{\epsilon}\eta\sigma\iota\varsigma\ \pi\rho\acute{o}\varsigma\ \tau\omicron\nu\ \Theta\epsilon\acute{o}\nu\ \upsilon\pi\acute{\epsilon}\rho\ \alpha\acute{\upsilon}\tau\omega\acute{\nu}\ \epsilon\acute{\iota}\varsigma\ \sigma\omega\tau\eta\rho\acute{\iota}\alpha\nu.$

A point of language is missed if the term  $\epsilon\acute{\upsilon}\delta\omicron\kappa\acute{\iota}\alpha$  is here viewed as

<sup>1</sup> There is an apparent exception in the words  $\text{Κύριος } \delta\ \Theta\epsilon\acute{o}\varsigma\ \epsilon\acute{\iota}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma,\ \epsilon\acute{\iota}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma\ \text{Κύριος } \eta\acute{\mu}\epsilon\rho\alpha\nu\ \kappa\alpha\theta'\ \eta\acute{\mu}\epsilon\rho\alpha\nu$  (Ps. lxvii. 19); but the reading is palpably corrupt, the true form of the passage, which also agrees with the Hebrew, being still reflected in the Old Latin.

no more than a free substitute for the stronger one *ἐπιθυμία*,<sup>1</sup> which latter might well be used of a feeling the warmth and vehemence of which are indicated by the remarkable words, *τὴν χάριν ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*. The point to be remarked is, that the former term carries with it the idea of calmness, whatever be the strength of the actual feeling, and that such a representation is in this instance designed, being besides well suited to a close association with prayer.

2. *ζῆλον Θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν*.

The objective Genitive which must be combined with the expression *κατ' ἐπίγνωσιν* for the conveyance of a distinct idea, is, of course, Θεοῦ. 'They have a zeal for God, but not according to acquaintance' with him, as regards his designs for the justification of man, whether Jew or Gentile.

4. *τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πίστεύοντι*.

'An end'—a realising of the intended issue—'of law is Christ,<sup>2</sup> unto righteousness'—the intended, but by man's effort unattainable, issue—'for every believer.'

6. *ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἶπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; κ. τ. λ.*

It appears from this and other places, that besides the citation of passages from the Old Testament for the sake of the intrinsic force possessed by them, in various ways, as portions of the old scripture, there was also an occasional use of it of an altogether different kind, namely, an adaptation of its mere wording to subjects with which the passages themselves had no connexion whatever. Thus in the present place the actual words of Moses touching the Law are here made the imaginary utterance of a pure personification.

Another instance of mere adaptation of language occurs shortly

<sup>1</sup> The Greek commentators saw that *ἐπιθυμία* was in itself the appropriate term. So Chrysostom, *εὐδοκίαν ἐνταῦθα τὴν σφοδρὰν ἐπιθυμίαν φησί*.

<sup>2</sup> Chrysostom illustrates the use of the term *τέλος* in this place by the imaginary expression, *τέλος ἱατρικῆς ὑγίεια*.

(v. 18), *μη οὐκ ἤκουσαν; μενοῦνγε, εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.* Ps. xix. 4.

In one other place (1 Cor. ii. 9) the borrowing of terms is so slight that it might well escape notice, but for the intimation given by the words *καθὼς γέγραπται*. 'But' we speak 'what things eye saw not and ear heard not, and that entered not into man's heart, things which God made ready for those that love him.' Is. lxiv. 4.

## XI.

1. *μη ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;*

'Did God discard his people' at the time, on the ground of the provocations thus noted by the prophets? . . . 'God did not discard his people which he foreknew,' nor has he done so now.

26. *καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται.*

'And in this way,' by the passing of the hardening (*πώρωσις*) from their heart, when the full amount of the Gentiles shall have come in, 'will all Israel be saved.'

29. *ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ.*

'For indefeasible are the endowments and the call of God.'

Mat. iii. 2.

## XII.

1. *τὴν λογικὴν λατρείαν ὑμῶν.*

*Λατρεία*, according to the special usage of the Septuagint and New Testament, signifies worship of the most formal and material, especially the sacrificial, kind (Mat. iv. 10): and, if the combination, in this place, of the prefixed epithet is by way of contradistinction to the material notion of the bare substantive,<sup>1</sup> the epithet itself must receive an interpretation in direct opposition to that

<sup>1</sup> That it was so viewed by Chrysostom, is at once evident from his words, *ἐκείνη γὰρ (ἡ Ἰουδαϊκὴ) σωματικὴ.* Also, *λογικὴν λατρείαν, τούτέστιν, οὐδὲν ἔχουσιν σωματικόν, οὐδὲν παχύ, οὐδὲν αἰσθητόν.*

idea, namely, as indicating a matter which rests with the mind and reason (λόγος).<sup>1</sup>

The epithet is again found in combination, for the same purpose and with like meaning, with a term of which the literal notion is purely material, in the words τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε (1 Pet. ii. 2), 'As new-born babes, crave the guileless milk of the reasoning mind, that thereby you may make growth unto salvation.'

5—8. οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει.

The peculiar feature of this passage is the elliptical abruptness of its latter clauses: but the point insisted on in them, is clearly the specific distinctness of the several endowments in nature and operation. 'So we the many are one body in Christ, and severally members of each other, but having endowments in sundry sort according to the grace bestowed on us, whether prophecy' bestowed 'according to the proportion of the faith' of the recipient, 'or a charge of service' to find its work 'in the service, or the teacher' to have his place 'in his teaching,' etc.

With the words ὁ μεταδιδούς there is a transition to a series of Imperative clauses.

#### 10. τῇ τιμῇ ἀλλήλους προηγούμενοι.

The Accusative in this place might be at once regarded as simply an instance of the occasional intrusion of that case on the province of the Genitive, which is seen in the later form of the language (95), and be treated accordingly: but it rather serves to indicate, that there must here be associated with the verb προηγείσθαι an ordinary transitive notion, the idea of drawing on others to praise-worthy rivalry by heading them in a certain course of action. 'In' the paying of 'honourable regard, set the lead to each other.'

<sup>2</sup> Προσφέρουσι δὲ (οἱ ἄγγελοι) Κυρίῳ ὁσμὴν εἰωδίας λογικὴν, καὶ ἀνάιμακτον προσφορὰν. Test. XII. Patr. Levi. p. 547.

## XIII.

8. ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε.

10. πλήρωμα οὖν νόμου ἡ ἀγάπη.

By means of the anarthrous term νόμος, the widest range is given to these propositions; and in no other instances of its use is the effect more clearly seen. The love of others, of all included in the comprehensive term ὁ ἕτερος, is a fulfilling of law, that is, of every conceivable body of true and rightful enactments of moral duty.

11. καὶ τοῦτο εἰδότες τὸν καιρόν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι.

This passage brings closely together the words καιρός and ὥρα, which, though not primarily such, come into the relation of synonyms.

By the former is properly signified a cast of circumstances possessed of a suitability or towardness for a certain transaction or purpose. By an almost necessary association, it then passes to mean a point of time of which such fitness or seasonableness is an index, and, in general, one marked by a peculiar complexion of circumstances. 1 Tim. iv. 1.

On the other hand, ὥρα primarily signifies a division or stage in lapse of time, marked out by a characteristic stage in a career or routine of circumstances.

By an opposite movement, as it were, the two terms next meet as synonyms, in respect of the common idea of a season of ripeness or suitability, but with this specific distinction, that, when ὥρα is so used, it is implied that lapse of time is contributing to the effect.

‘And this since we know the season’—ready, ripe, and passing—‘that it is high time for us to have already waked up from sleep, for now nearer to us is salvation than when we believed.’ In like manner, as regards the sense of καιρός, Τοῦτο δέ φημι, ὁ καιρὸς συνεσταλμένος ἐστί. 1 Cor. vii. 29.

The time of the apostolic declaration of the gospel is styled ἐσχάτη ὥρα (1 John ii. 18), to imply that no new revelation or act of grace was in store to inaugurate a further stage of spiritual dispensation.

In virtue of the inevitable nature of the peculiar state of things signified by them in common, both words enter into expressions of a limited space of time; as is especially seen in the intensified form *πρὸς καιρὸν ὥρας*. 1 Thess. ii. 17.

Both are also used in the New Testament to indicate simply a point or date in a sequence of events. Mat. viii. 13; xi. 25; xii. 1; xiv. 1; xviii. 1.

The most simple fundamental idea that the word *καιρός* is used to convey, is that of suitability of bare locality or position:<sup>1</sup> which meaning seems the best fitted to one passage, 1 Pet. iv. 17 (39).

#### XIV.

##### 1. τὸν δὲ ἀσθενοῦντα τῇ πίστει.

When the presence of Article is not due to previous mention or suggestion, ἡ *πίστις* can only signify either faith taken purely in the abstract; or, conventionally, the entire body of Christian belief, 'the faith,' so called; or, in reference to individuals, as in the present instance, a state or advancement of faith, as an individual possession. 'Him that is weak in his faith, receive.'

##### 1. μὴ εἰς διακρίσεις διαλογισμῶν.

If the term *διακρίσεις* is here taken to convey the idea of distinctions, then the phrase implies invidious and unfavourable distinctions framed and harboured in the mind, regarding others as being less enlightened and correct in views and practice.

On the other hand, if the meaning of the word is regarded as borrowed from the verb *διακρίνεσθαι* as a term for actual conflict, then, what is implied by the phrase is, issues joined of open debates.

##### 5. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω.

Luke i. 1.

##### 20. τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

This language describes the case of one who, though eating indiscriminately, is haunted withal (225) by inward demur, or

<sup>1</sup> Thucyd. IV. 54. Xen. Anab. IV. iii. 34.

misgivings of conscience, that is, eats without an uniform and undisturbed assurance that he is quite free to do so.

## XV.

## 4. διὰ τῆς παρακλήσεως τῶν γραφῶν.

The Article prefixed to *γραφῶν* indicates implication in the preceding expression *προεγράφη* (11), the term *γραφαί* being applied, in accordance with the usage of the New Testament, to such matters in the Old as, on account of their being instinct with special significance for after time, might be said *προγραφήναι*.

8, 9. λέγω Χριστὸν διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν.

The purport of the passage is, that Christ, in his position of a minister or servant in charge with a function, bore the badge of circumcision simply to evince truthfulness on the part of God in giving a covenant of which circumcision was the formal seal, and then realising its promises in the person of a circumcised minister—not to perpetuate the badge—but that, as regards the Gentiles, glorification accrues from them to God not on the ground of the realisation of a covenant, but on the score of free mercy (*ὑπὲρ ἐλέους*).

18. οὐ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ.

The emphasis of the Relative clause is on the words *οὐ κατειργάσατο*, especially in respect of the precise force of the compound Verb: and the writer must, accordingly, be understood as restricting himself to the mention of such efforts towards the conversion of the Gentiles as had been fairly carried out, and altogether by his own agency (*δι' ἐμοῦ*). The idea of thorough execution is again expressed in the verb *πεπληρωκέαι*.

28. σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον.

The Middle form may here carry a procurative sense. 'When I shall have had this fruit sealed'—fairly delivered and secured—



to them.' Or it may serve to intimate the relief accruing to the agent, in the way of quittance, on his complete discharge of the trust.

## XVI.

26. διὰ γραφῶν προφητικῶν . . . εἰς πάντα τὰ ἔθνη γνω-  
ρισθέντος.

The disclosure of the hidden knowledge (*μυστήριον*) regarding their ultimate privilege had its conveyance to the Gentile world διὰ γραφῶν προφητικῶν, through sundry passages of the Old Scripture, the spirit of which foreshowed such a course of divine dispensation. What were the *γραφαί* which would serve the particular purpose, may be at once seen from instances just cited by the Apostle. xv. 9—12.

# I. CORINTHIANS.

## I.

7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν κ. τ. λ.

The added clause ἀπεκδεχομένους . . . Χριστοῦ presents a circumstance consequential, though not formally expressed as such, on the preceding one, ὑμᾶς . . . χαρίσματι. 'So that you do not come short in any endowment;' led, as possessors of such endowments, to be 'awaiting the revelation of' their unseen author, 'our Lord Jesus Christ.'

21. ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν.

The Genitive τοῦ Θεοῦ may here be allowed a double function, so that the expression ἡ σοφία τοῦ Θεοῦ may be taken to signify both the wisdom furnished by God in the evidence written on his works of creation, and, at the same time, that which has God for its object by employment of the means so furnished. Διὰ τῆς σοφίας, 'through its' professed 'wisdom,' or, rather, 'while endowed withal with the wisdom' just described.

25. τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

Though the language of this passage, when taken strictly, implies foolishness and weakness on the part of God, it finds a ready explanation when simply viewed as an instance, though not in the usual form, of the pointing of a sentence by artificial contrast of terms. Mat. xx. 16.

## II.

## 3. καὶ ἐγὼ ἐν ἀσθενείᾳ κ. τ. λ.

The expressed Pronoun ἐγὼ has here no distinct emphasis of its own, but merely carries on, after the digression οὐ γὰρ . . . ἐσταυρωμένον, that of the previous Pronoun (v. 1), which is strongly emphasised, because the writer is there citing himself in particular as an instance, in respect of his outward style of teaching, of the Divine method of proceeding which he had just described. i. 26—29. So in the subsequent passage, καγὼ, ἀδελφοί, οὐκ ἠδυνήθην κ. τ. λ. (iii. 1), the writer is again citing his own experience in illustration of the proposition ψυχικός ἄνθρωπος κ. τ. λ. (ii. 14); and hence the expressed Pronoun.

## 9. ἀλλὰ, καθὼς γέγραπται, ἃ ὀφθαλμὸς οὐκ εἶδε κ. τ. λ.

Rom. x. 6.

## 13. πνευματικοῖς πνευματικὰ συγκρίνοντες.

If the term πνευματικοῖς is used with reference to the immediately preceding context, which is the readiest connexion, the word λόγοις must be borrowed from that context, or something equivalent be understood: if in anticipation of that which follows, it has the same meaning as at its two next occurrences, and has its contrast in the word ψυχικός. In either case, the Participle συγκρίνοντες must be understood according to its special use in the Septuagint. Gen. xl. 8, 16, 22; xli. 12, 13, 15. According to the latter view, the meaning of the clause would be, 'To spiritual persons expounding spiritual things.'

## III.

## 1. οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκείοις.

Rom. vii. 14.

## 8. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν.

'The planter and the waterer are one thing,' that is, stand in the same position and on the same level as mere agents and underlings

(διάκονοι),<sup>1</sup> though with different duties and wages; and, therefore, neither designed nor fitted to be heads of organised bodies. A like idea is put forward in the words Θεοῦ γὰρ ἐσμεν συνεργοί, implying joint workmanship under the headship of the Divine taskmaster; the stress of the clause resting on the word Θεοῦ: as is the case also in the next, Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε, 'God's tilth, God's building are you.'

13. ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται.

If by the term ἡ ἡμέρα is understood a single prospective transaction, then the Present ἀποκαλύπτεται is an instance of the use of that tense to express an already settled futurity (131): but, if it is a generic term, expressive of a recurrent event of specific complexion and effect, that is to say, any season of searching test, then the tense carries its ordinary meaning.

'Each one's work will become manifest, for the day will make all clear, because it is revealed in fire, and each one's work, of what sort it is, will the fire itself put to proof.'

#### IV.

6. ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται.

'That you may in our case learn' the rule, 'Nothing above what things are written.'

8. ἤδη κεκορεσμένοι ἐστέ· ἤδη ἐπλουτήσατε.

\*Hδη, 'already'—with emphatic irony—that is to say, by a strangely quick process of attainment.<sup>2</sup>

8. χωρὶς ἡμῶν ἐβασιλεύσατε. καὶ ὀφελὸν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

Χωρὶς ἡμῶν, 'Quite apart from us,' having achieved a condition quite severed by contrast from our own plight. 'And would that' the ironical word (ἐβασιλεύσατε) were no irony, but that 'you had come to kingly state, that we too might share your kingship.'

<sup>1</sup> Κατὰ ὑπουργίαν, ἀμφοτέροι γὰρ τῷ θεῷ διακονοῦσι βουλήματι· οὐ μὲν κατὰ τὸ ἔργον ἢ κατὰ προθυμίαν Theodoret.

<sup>2</sup> Διὸ καὶ κωμῳδῶν αὐτοὺς ἔλεγεν, οὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε. Chrysostom.

## V.

2. οὐχὶ μᾶλλον ἐπεινήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν κ. τ. λ.

There is no reason for admitting in this place any looseness in the use of the particle *ἵνα*. Its strict employment will at once appear when the passage is viewed as having reference to Jewish custom, according to which a solemn mourning was a formal preliminary when a design had been formed of a process of purifying excommunication.

5. παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός.

The precise signification in which the term ὄλεθρος is here used, may be gathered from a comparison of the words, οἷτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου (2 Thess. i. 9). From this it appears, that the thing intended to be conveyed by it, is a banishment from some special and privileged pale; such pale being, in the present passage, that of the organised Christian body; all that outlies it being viewed as the realm of the Evil One: whence the expression παραδοῦναι τῷ Σατανᾷ.

7. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

The grammatical position of the word Χριστός is that of epexegetical apposition with the subject τὸ π. ἡ. 'Cleanse out the old leaven,' by the removal of tainted members, 'that you may be a fresh lump of dough, according as you are leavenless' by the clearing process: 'for our passover was sacrificed in Christ; so then let us keep feast, not with old leaven,' etc.

## VI.

2. εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος.

Acts xvii. 31.

7. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

The special cast of meaning which the verbs in this sentence

must necessarily bear—‘Why do you not rather put up with wrong?’—is simply a certain phase of Middle signification.<sup>1</sup>

## VII.

· 21. ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Unlike the many passages of Scripture which have been made to carry varied interpretations in greater or less number and with greater or less amount of difference, there have been attached to the present one simply two of directly opposite purport.

On the one side stands that of the ancients, according to which the verb χρῆσαι has for its unexpressed object τῷ δουλεῖν. This view, according to which the passage contains a direction to prefer continuance in slavery, is in agreement with the notions of the time regarding ascetic self-abasement.<sup>2</sup>

On the other hand, when their habits and feelings are considered, it is not improbable that such an idea would not so much as have occurred to the moderns, and that they owe their acquaintance with it to its previous entertainment by others.

It is, however, a question of language: and it is enough to remark, that, according to the ordinary rules of language, in the absence of any expressed intimation to the contrary, the object to the verb is to be supplied from the context nearest preceding; in which case it would in the present instance be ἀπελευθερία. Accordingly, had the writer’s intention been different from this, he would have been careful, by some simple stroke of language, to indicate his meaning; whereas no such indication appears. On these natural grounds the passage is to be interpreted as a direction to Christian slaves to avail themselves of opportunities of manumission.

The use of the Aorist, and the stress laid on the word δύνασαι by the emphasising particle καί, might be appealed to, as favouring

<sup>1</sup> Μῆτε τῷ ἡσυχίῳ τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. Thucyd. I. 120.

<sup>2</sup> Theodoret does not venture to abandon the then current exposition, but nullifies it in fact by recourse to hyperbole. Ταύτην δὲ τὴν ὑπερβολὴν οὐχ ἀπλῶς τέθεικεν, ἀλλὰ πείθων μὴ φυγεῖν τὴν δουλείαν προφάσει θεοσεβείας.

this interpretation ; but such considerations are not in the present instance decisive of the question.

## VIII.

7. τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου.

This phrase, though exhibiting some awkwardness of shape, serves well to express the continued haunting of weaker minds by the once familiar and assured notion of gods as real existences. The old impression still lingered, whenever matters of food were announced as εἰδωλόθντα.

## IX.

11. εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν ;

The emphatic pronoun ἡμεῖς introduced in both clauses is simply the writer's way of marking the application of the preceding figures to himself and his fellows.

27. μήπως ἄλλοις κηρύξας αὐτοὺς ἀδόκιμος γένωμαι.

‘Lest after having heralded’ the games ‘to others, I should myself make default’—be put out of the lists.

## X.

1, 2, 3, 4. οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες κ. τ. λ. καὶ πάντες κ. τ. λ. καὶ πάντες κ. τ. λ. καὶ πάντες κ. τ. λ.

The circumstance on which the force of the sentence rests, is the indiscriminate sharing by the whole Israelite body in the privilege of miraculous rescue, guidance, and sustenance. This is seen in the emphatic position of the word πάντες at each recurrence. The lesson of warning is shown by the sequel, that this equal sharing of privilege was no earnest of indiscriminate victory over temptation and difficulty, no assurance of universal safety from final ruin.

3, 4. πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς κ. τ. λ.

Rom. i. 4.

29. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

‘For why is my freedom called to account by another conscience?’—one of different cast and feeling from mine. ‘If I,’ whatever others may do, ‘am partaking thankfully, why am I ill spoken of in a matter concerning which I give thanks?’

## XI.

11. οὔτε γυνή χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν Κυρίῳ.

Rom. iii. 28.

13. ἐν ὑμῖν αὐτοῖς κρίνατε.

The construction may be regarded as identical with that in the words (vi. 2) ἐν ὑμῖν κρίνεται ὁ κόσμος. ‘Try’ the question ‘at your own bar,’ by your own judgment.

18, 19. ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν—δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι.

The term αἵρέσεις is an advance on the preceding σχίσματα, this latter signifying simply cliques, while the former implies the organisation of palpably constituted parties. This circumstance is in favour of attaching an ironical meaning to the latter clause, to the effect that organised parties were a needful requirement, that the persons ironically styled δόκιμοι might become duly conspicuous by being at their head. ‘And in a measure I believe’ the report, ‘for there must needs be even parties’—something more than σχίσματα—‘among you, that the sterling ones may become manifest among you.’

21. ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

This language is no more than an abrupt and strongly worded method of expressing the simple circumstance, that, while one has not food enough, another has and takes more than is needful for him.

29. ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

‘For he that eats and drinks, eats and drinks a judgment for



himself, if setting no distinction on the body,' that is, the representative eucharistic loaf, as contrasted with such as might be present as articles of ordinary food.

## XII.

7. *ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.*

'But to each several one is given his manifestation of the Spirit in regard to the advantage' which should accrue from it to the general body, not to issue in invidious distinctions.

8. *ὃ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, ἐτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι κ. τ. λ.*

The triple variation of form as regards the Prepositions, exhibited in the small compass of these successive clauses of like cast, must be designed, and this for the purpose of presenting the Divine Spirit, as the bestower of endowments, under a corresponding difference of aspect: the first form representing agency through which the gifts are bestowed; the second suggesting a course of operation characterised by a specific nature and principle; the third expressing possession by a controlling influence (208).

27. *ὕμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.*

The words *ἐκ μέρους*, the meaning of which is sufficiently shown in the sequel (xiii. 9, 10, 12), are appended to the preceding one *μέλη* to indicate expressly the specific purport of its application in this place, as signifying mere constituents (*μέρια*) in contrast with the entire corporate frame or *σῶμα*.

## XIII.

5. *οὐ λογίζεται τὸ κακόν.*

'Does not take account of ill dealing,' as a thing of whose amount due entry should be made and a faithful record kept, against a time of future reckoning and requital.

## XIV.

5. θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε.

There is no need to attribute any studied effect to the change of construction from the bare Infinitive λαλεῖν to the form ἵνα προφητεύητε; for the writer would almost unconsciously pass to the latter, when proceeding to express the thing towards which his mind was drawn.

## XV.

6. ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ.

‘Next he appeared to more than five hundred brethren once for all,’ that is, by a comprehensive and crowning manifestation, leaving any subsequent appearances of little effect or importance for the purpose of evidence.

29. ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

‘Since,’—in the case of there being no resurrection—‘what will they do that are baptised concerning the dead?’ that is, in order to a share in that precedency which would be the distinctive privilege and reward of the dead in Christ (v. 23)? ‘If no dead at all are to be raised,’ not even Christ’s true belonging, ‘why are they even baptised concerning them? Why do we too,’ the living, ‘put ourselves in jeopardy every hour?’ if an entrance among the dead is to bring no other advantage than a riddance from toil and hazard.

There is a similar use of the Pronoun ἡμεῖς in a subsequent place (v. 52), οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσομεθα. ‘The dead will be raised incorruptible, and we’ the living—those who at the time shall be as we now are, alive—‘shall be changed.’

## II. CORINTHIANS.

### I.

9. αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχηκαμεν.

The expression τὸ ἀπ. τοῦ θ. has its Articles as an indication of previous mention or suggestion; which lies in the preceding words ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν: so that what is meant, is the mind's own boding of a deadly issue. Since, however, the emphasis of the sentence is with the words αὐτοὶ ἐν ἑαυτοῖς, its import is, that it was only on a view of their bare selves, as helpless and defenceless in the face of deadly hazard, that this impression came over their minds; the actual effect being, that they were brought to single reliance upon God, ἵνα μὴ πεποιθότες ὦμεν κ. τ. λ.

The Perfect ἐσχήκαμεν is an instance of the use of that tense to signify an abiding impression on the mind or feelings (140).

14. ἐπέγνωτε ἡμᾶς ἀπὸ μέρους.

In the usage of the writer the expression ἀπὸ μέρους differs from a similar one, ἐκ μέρους (1 Cor. xii. 27; xiii. 9, 10, 12), in that the latter is a contrasted term, in express opposition to the idea of a complete whole, the other being used simply without such aim. Another form, μέρος τί (1 Cor. xi. 18), though vague in expression, implies, conventionally, considerable extent, something not far short of the whole.

19. ὁ τοῦ Θεοῦ υἱὸς . . . οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.

The Aorist and Perfect here stand distinguished, the former being used with regard to the immediate circumstances of the time, the latter expressing the fuller notion of settled issue.

## 22. ὁ καὶ σφραγισάμενος ἡμᾶς.

The Middle form is significant. 'Who also set seal on us,' as of his own belonging.

## II.

## 3. καὶ ἔγραψα τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν κ. τ. λ.

That the phrase αὐτὸ τοῦτο carries the meaning, 'for this very reason,' 'with the very object,' is sufficiently clear<sup>1</sup>; and also that an instance occurs in the words καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεωσενέγκαντες. 2 Pet. i. 5. 'And for this very reason too,' etc., that is, on account of the bounteous bestowals of divine grace in the way of spiritual encouragement and privilege, described in the words preceding.

Another clause, ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι (Gal. ii. 10), would at least be rid of an embarrassed construction by admitting this use of the phrase.

If the form τοῦτο αὐτό be allowed as really equivalent, the meaning of the present passage would be, 'And I wrote for this very reason, that,' etc.

## 5. εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.

The clause ἵνα μὴ ἐπιβαρῶ, briefly thrown in, assigns the reason of having used the moderating term ἀπὸ μέρους. 'But if any one has caused pain, it is not to me he has caused it, but in some measure'—I use this term 'that I may not bear hard' on the offender—'to you all.'

## 16. οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.

This passage supplies an exact parallel and apt illustration of the expression ἐκ πίστεως εἰς πίστιν (Rom. i. 17), the form being probably one of the writer's own framing, to convey the idea of a process carried on with sustained uniformity of character.

<sup>1</sup> Plato, Conv., p. 204. Xen. Anab. I. ix. 21. Eurip. Or. 665.

## III.

5. οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαι τι ἀφ' ἑαυτῶν ὡς ἐξ αὐτῶν.

'Not that we have ability to reckon aught on our own side' of the account, 'as coming from ourselves.' x. 7.

13. πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

The use in the New Testament of the form constructed by prefixing εἰς τό to the Infinitive is to convey mainly the idea of issue; not, however, issue simply, like ὥστε, but as having a marked and material effect or extent. vii. 3. On the other hand, the form πρὸς τὸ—is a precise expression of intent or aim.

14. ἐπαρώθη τὰ νοήματα αὐτῶν.

Mark vi. 52.

14. μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται.

Though the Participle ἀνακαλυπτόμενον is by its grammatical connexion a predicate of the subject τὸ κάλυμμα, its real reference is tacitly to that which underlies the veil, namely, the circumstance ὅτι ἐν Χριστῷ (ἡ παλαιὰ διαθήκη) καταργεῖται. 'The same veil remains on the reading of the old covenant, without an unveiling of its being done away in Christ.'

18. ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου, πνεύματος.

The Genitive πνεύματος has here the same effect in grammatical dependence on the word δόξαν as it had just before (v. 6) on διαθήκης (92), being appended for the purpose of intimating that the borrowed δόξα was, in the case of the Christian, purely spiritual. Its detached position, by the interposing of the words καθάπερ ἀπὸ Κυρίου, serves to point out its significance. The Preposition ἀπὸ indicates the originating source, εἰς the communicated effect.<sup>1</sup>

<sup>1</sup> Μεταλαμβάνει τῆς καλουμένης θείας δόξης εἰς τὴν ἑαυτοῦ δόξαν. Origen. Cels. V. p. 271.

## IV.

2. *συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων.*

The construction of the Preposition *πρὸς* with an Accusative, instead of a simple Dative, with the Verb *συνιστάναι*, suggests the idea of adaptation of action or method. Though the appliance itself, in the case described, was single and unvaried, namely, frank and truthful dealing with the gospel message on the part of its bearers, yet the minds were of sundry cast and frame, which, when brought to bear, it was suited alike to win.

7. *ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύεσιν.*

The emphatic position of the verb *ἔχομεν* has the effect of enhancing its simple meaning into that of tenure, actual holding. The commissioned bearers of the gospel hold indeed the treasure, but in a sorry receptacle.

The occasional effect of position on the force of a verb has been already seen at Rom. vi. 17.

12. *ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται.*

Acts xv. 28.

## V.

1. *ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους καταλυθῇ.*

The prefixed Article indicates the use of the word *σκῆνος* in its conventional meaning (26), namely, as a term for the human body in respect of its frail and transitory nature.

7. *διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἶδους.*

There is no authority, as there is no occasion, for regarding the word *εἶδος* as signifying the action or faculty of sight: it is here a general term for whatever is or may be an object of the faculty, 'matter of sight.'

10. *ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἐπραξεν, εἴτε ἀγαθὸν, εἴτε φαῦλον.*

The concord of the Adjectives *ἀγαθόν* and *φαῦλον* is with the Substantive implied in the Verb *κομίσηται*. 'That each one may

get requital for the things done by means of the body, agreeably to what things he shall have done, whether a good or a bad one.'

16. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

John viii. 55.

## VI.

1. *συνεργοῦντες δὲ καὶ παρακαλοῦμεν κ. τ. λ.*

The prominence given to the word *συνεργοῦντες* is due to the advance which the term makes on the language preceding. The Apostle had just represented himself and his associate labourers as ambassadors, that is, as simply bearers of a communication from their chief, in the shape of an earnest invitation to reconciliation and peace, the sincerity of which was evinced by the circumstance, τὸν μὴ γνόντα . . . ἐν αὐτῷ. More than this, they join effort (*συνεργοῦντες*) in enforcement of the suit, proceeding (*καί*) to press for an earnest and effective reception of the call.

## VII.

4. *πεπλήρωμαι τῇ παρακλήσει.*

The Dative is here used in its ordinary instrumental sense, the idea conveyed by the construction being full possession by a feeling or influence (101).<sup>1</sup> The Article reflects the impression on the mind of the writer.

8. *εἰ καὶ μετεμελόμην, βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, νῦν χαίρω.*

'Though I was regretting,' when thinking only of the pain I had caused,—'for I already perceive that that letter, though but for a time, gave you pain—now I rejoice.'

<sup>1</sup> Instances like *πέυκαισι χέρας πληροῦντες* (Eurip. Her. F. 370) are only formal resemblances, not real illustrations.

10. ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται.

Mat. iii. 2.

13. ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

‘His spirit has found refreshment from (ἀπό) you all.’

12. εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς.

The expression πρὸς ὑμᾶς is little more than equivalent to παρ’ ὑμῶν (222). The manifestation was to lie within their own circle, themselves being actors and witnesses.

### VIII.

4. δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους.

There is no ellipsis in the structure of this sentence, though the expression of its meaning may require some development. The suit of the Macedonian Christians to the Apostle was, that he would countenance their already conceived charitable intention, and allow them the privilege of sharing in the general plan of relief for the needy portion of the church.

10. καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι.

Emphatic prominence is given to the word γνώμην, to suggest a tacit contrast between its milder meaning—personal judgment or grave opinion—and positive command. 1 Cor. vii. 25. It is necessary to borrow ἐνήρξασθε from the compound verb, for combination with τὸ ποιῆσαι. ‘And a judgment I give in this matter; for this’ course ‘is well suited to you, you that not only as to doing’ have made a beginning, ‘but as to willing also,’ previous to any performance, ‘had already made a beginning a year ago.’ The forms τὸ ποιῆσαι, τὸ θέλειν, being Accusatives, are not in direct dependence on the Verb προενήρξασθε, but stand as Accusatives of specification (103).



12. εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ, εὐπρόσδεκτος.

The subject of the Verb ἔχῃ is ὁ πρόθυμος, implied in the preceding expression ἡ προθυμία.

18. οὐ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν.

The Preposition διὰ may here express agency: in which case, it would be implied that the praise of 'the brother' was sounded by the voices of all the churches, bearing testimony to his services.<sup>1</sup>

23. ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

In the expression δόξα Χριστοῦ, the term Χριστός may be taken to mean, as elsewhere (1 Cor. iv. 17. Phil. i. 21; ii. 30. Col. i. 24), the service of the spiritual household of Christ: so that the expression, as applied to persons, would represent them as a bright ornament of that service.

## IX.

2. ὁ ἐξ ὑμῶν ζήλος.

This expression, as regards the appearance of pleonasm of the Preposition, is cast like one in the preceding chapter, τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ (205). The idea to be gathered from both is inward feeling coming out in overt act. 'The love shewn us on your part.'

4. μή πως—καταισχυνθῶμεν—ἐν τῇ ὑποστάσει ταύτῃ.

'Lest we should be put to shame in this hardihood' of mine in having taken on myself to warrant your perfect readiness, ὅτι Ἀχαία παρεσκεύασται ἀπὸ πέρυσι. Again (xi. 17) ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς κανχήσεως, 'As it were in folly, in this hardihood of vaunt,' in this assumption of the mask and front of a boaster.

By a similar association with the primary idea of a grounding or basing, the word ὑπόστασις acquires the meaning of grounded mental assurance, as at Heb. i. 3; iii. 14.

<sup>1</sup> Ὁλοκλήρους ἐκκλησίας ἄγει μαρτυρούσας αὐτῇ, λέγων, διὰ πασῶν τῶν ἐκκλησιῶν. Chrysostom.

5. ἵνα — προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

‘To make up beforehand your already promised bounty, so that this be ready in the manner of a bounty, not of a forced gift.’

8. δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς.

‘And able is God to make every bountiful deed overflow,’ by bounteous requital, ‘towards you.’

12. ἡ διακονία τῆς λειτουργίας ταύτης.

With regard to the use in the New Testament of the word *λειτουργός* and the other terms of the group, it is to be remarked that, while in this and three other places (Rom. xv. 27. Phil. ii. 25, 30) their application is to the furnishing of relief for temporal need, it is elsewhere (Luke i. 21. Acts xiii. 2. Rom. xiii. 6; xv. 16. Phil. ii. 17. Heb. i. 7, 14; viii. 2, 6; ix. 21; x. 11) to functions of holy service. This is as if there was to be associated with the former acts the idea of a discharge of bounden and honourable duty: though this might in fact be derived directly from the old technical signification, still influencing the later use of the terms.

## X.

9, 10. ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, ὅτι αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής καὶ ὁ λόγος ἐξουθενημένος, τοῦτο λογιζέσθω ὁ τοιοῦτος κ. τ. λ.

‘That I may not seem to affright you, as it were, by my letters—for the letters, says one, are weighty and strong, but the bodily presence is feeble, and the discourse paltry’—it is enough to say, ‘let such a one reckon thus, that such as we are in word by letter when away, such are we also in deed on the spot.’

12. οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν

ἐαυτοὺς συνιστανόντων· ἀλλ' αὐτοὶ ἐν ἑαυτοῖς ἐαυτοὺς μετροῦντες καὶ συγκρίνοντες ἐαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν.

‘For we do not venture to enlist or match ourselves with some of those that recommend themselves: but, measuring themselves among themselves and matching themselves with themselves, they fail to understand’ their true place and standard.

## XI.

1. ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης.

‘Would that you bore with me in a little piece of folly.’ The term μικρόν τι is the Accusative of Relation or secondary dependence (103).

6. ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

‘But on every point making things manifest’ as to our standard of knowledge ‘in all matters’ of spiritual knowledge, ‘to you.’

28. χωρὶς τῶν παρεκτὸς ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

‘Apart from’—without reckoning—‘matters beside it, there is my daily beleaguerment, my concern for all the churches. Who is weak’—has a painful sense of weakness—‘and I am not weak?’ not touched with the same feeling? ‘who is shocked, and I,’ still more sensitive, ‘am not fired?’

## XII.

16, 17. ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανούργος δόλῳ ὑμᾶς ἔλαβον· μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς.

The clause ἀλλὰ . . . ἔλαβον is altogether parenthetical, a lively insertion. The point of the emphatic Pronoun ἐγὼ is material. ‘But be it,’ for there can be no denial, that by direct personal action, ‘I,’ as distinguished from others my associates, ‘did not lay heavy charge on you;’ I go on to ask, ‘as to any one of those whom I have sent out to you, did I by his means overreach you?’

19. *πάσαι δοκέετε ὅτι ὑμῖν ἀπολογούμεθα. Κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν.*

‘You have been for some time thinking that it is to you we are pleading in defence.’ Not so : ‘it is before God in Christ that we are speaking.’

### XIII.

3, 5. *ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ· . . . ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε.*

The entire portion *ὅς . . . εἰς ὑμᾶς* is a sudden parenthetical digression. ‘Since you look for a proof of Christ that speaks in me, set your own selves on trial, whether you are in the faith, put your own selves to proof.’

## GALATIANS.

### I.

6. μετατίθεσθε . . . εἰς ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο.

As simply opposites to the expression of identity, the terms ἄλλος and ἕτερος stand scarcely distinguished, unless the latter is somewhat more pointed.<sup>1</sup> When, however, they do so stand, the former rather indicates specific difference,<sup>2</sup> the latter distinct individuality,<sup>3</sup> and specific difference by association, if so it happens, with that idea.

In the present passage, by the words εἰς ἕτ. εὐ. the writer had, for a moment, committed himself to the admission, that the system of which he is speaking, was at once fairly distinct from his own teaching and at the same time gospel: from which he rescues himself, on the instant, by the corrective statement, ὃ οὐκ ἔστιν ἄλλο, to the effect, that gospel had no existence under any other form than as he himself had delivered it.

10. εἰ ἔτι ἀνθρώποις ἤρεσκον.

‘Had I still,’ now that the hour of conflict for the truth is come and its consequent test of faithfulness, ‘still been pleasing men, I should not have been a servant of Christ.’

<sup>1</sup> Φέρ’ ἄλλην χατέραν μοι χατέραν. Aristoph. Pax. 15.

<sup>2</sup> Ἄλλα μέλειν ἑτέροισι. Callim. Hymn. Jov. 73. Such meaning, however, is not inherent in the word. Οὔτε ναὺς ἐν τοῖς νεωσοίκοις ἄλλας ὁμοίας ταῖσδε ὑπελίπετε. Thucyd. vii. 65. Still it is distinctly used with that effect. Ἀγαθοῦ μὲν οὐδενὸς μετέσχευ, ἄλλων δὲ πολλῶν. Lysias Eratosth. p. 124.

<sup>3</sup> Accordingly it is excluded from the expression of a part of a whole, the form being, for instance, ἡ ἄλλη Ἑλλάς.

## II.

3. ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἡναγκάσθη περιτμηθῆναι.

The particle ἀλλά marks the sudden occurrence to the writer of a pertinent recollection.

On a slight view of this sentence there might seem to arise upon it the question, whether it implies that, though Titus was indeed circumcised, it was not done on compulsion, or that there was no insisting at all on his undergoing the rite, so that he remained uncircumcised; that is, grammatically speaking, whether the action of the negative is restricted to the term ἡναγκάσθη, or lies upon the phrase ἡν. περιτμηθῆναι. It is sufficient to reply that, had the former been the meaning of the writer, the verbs would have been parted in the sentence, and the former emphasised by position; supposing, indeed, that it is possible to produce the effect in question without an actually altered construction.

What is meant, then, is that, though on the part of the church of the circumcision it might have seemed likely enough that a demur would arise to the Apostle's heathen attendant, issuing in a demand for his circumcision as a condition of recognition, yet no such requirement was put forward.

The remainder of the passage exhibits a breaking off, in the fashion of the writer, by a sharp digression commencing with a Relative clause, without any formal resumption of the thread. Διὰ δὲ κ. τ. λ.—οἷς οὐδὲ κ. τ. λ. The passage thus presents a close parallel with one in the defence before Felix (Acts xxiv. 18, 19), τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι—οὓς ἔδει κ. τ. λ. The present instance is immediately followed by another (v. 6), ἀπὸ δὲ τῶν δοκούντων εἶναι τι—ὅποιοί ποτε ἦσαν κ. τ. λ. Here the precise force of the Preposition ἀπό is left, by the abrupt severance of context, to conjecture; being, however, probably the same as in the expressions ἀφ' ἑαυτῶν, ἀφ' ἑαυτοῦ (2 Cor. iii. 5; x. 7), where the idea is that of a reckoning from one side of an account.

The style of the Apostle throughout his epistles may be said to exhibit three principal phases: one, when, under ordinary circumstances, it is at least unembarrassed, passing at times into a strain

that has caught a certain flow from the Hebrew parallelism ; next, when it becomes cumbered in its wording and arrangement under the burden of weighty thoughts ; and, on the other hand, when putting on a rent and sharply cut cast, under circumstances by which the writer is pained or chafed.

8. ὁ γὰρ ἐνεργήσας Πέτρον . . . ἐνήργησε καὶ μοί.

The Datives are in no way dependent on the composition of the verb. The circumstance described is the furnishing of such means and powers to the two apostles as fitted them to be effective agents in their respective fields of labour.

17. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος.

There is an artificial play of contrast between the words *ζητοῦντες* and *εὐρέθημεν*, the seekers appearing as themselves the subject of a discovery and detection.

In the expression *ἁμαρτίας διάκονος*, the Genitive is significant of characteristic attribute (92) ; and the question, ironically raised, is whether, as a consequence, guilt is the burden of Christ's mission to man.

19. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον.

In this, as in various other places, by the omission of the Article before the word *νόμος* the proposition becomes general in terms, and so more forcible in expression.

20. ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ.

‘And in that I live’—am alive after my death to law—‘in flesh,’ the seat and source of sinfulness, ‘by faith I live,’ not by recurrence to the death-working law, ‘faith in the Son of God.’ The cast of the Relative clause is the same as at Rom. vi. 10.

### III.

20. ὁ δὲ μεσίτης ἐνδὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἰς ἐστίν.

The Article may simply point to previous mention in the preceding clause, or it rather indicates a generic term descriptive of a class (20).

The Genitive is the expression of characteristic attribute (92, 93): and what is implied, is that the idea of plurality, of some extent or other, is inseparable from the term *μεσίτης*: there being, in the actual case, between the giver and the recipients of the law a double agency, that, namely, of the angelic delegates (*διαταγείς δι' ἀγγέλων*), and, further, that of Moses. In contrast with this process through steps of agency stands the special unity of God, being, as he is, sole originator and disposer, sole in unapproachable singleness of agency that admits of no sharer or assistant; in which light God was shown in his vouchsafement, direct and immediate from himself, of promise to Abraham, strongly contrasted with the process of delegation in the case of the Law. In this latter God appears as he is, essentially sole in agency; in the other the view of his dealing comes through subalterns. God in his proper action is sole; and his dealing is most material to man, and has the strongest claim on his attention, when it is so shown: therefore the Promise outweighs the Law.

22. *ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν.*

The Neuter *τὰ πάντα* may be taken as meaning *τοὺς πάντας*, the gender being the expression, as at 1 Cor. vi. 11, of slight or disparagement (125). Otherwise, the term must signify all human efforts and pretensions to merit before God. 'But the scripture,' already cited (v. 10), 'locked all together under sin' by a summary and indiscriminate sentence.

#### IV.

8. *ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν.*

The unusual combination in the usage of the New Testament of the particle *οὐ* with the Participle (201) here serves to enforce the allegation, bringing out more strongly the contrast between former religious ignorance and present enlightenment. There is a further stroke of vehemence in the intensified term *πάλιν ἄνωθεν*, in scorn at a replacement of the slavery of heathenism by the thralldom of legal formalism.

9. *μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.*

Rom. viii. 29. 1 Cor. viii. 3.



19, 20. *τεκνία μου, οὓς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν—ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι.*

This is another instance (v. 4, 5, 6) of the thread of the sentence snapped by a sudden rising of feeling. 'My children, of whom I am again in birth-throes, until Christ has been shaped out in you—but I could wish myself on the spot with you just now.'

29. *ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα.*

Rom. i. iv.

30. *ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε κ. τ. λ.*

The demand of Sarah is entitled *γραφή* in respect of its purport, as being in agreement with a divinely ordained issue.

## V.

4. *κατηργήθητε ἀπὸ Χριστοῦ.*

Rom. vii. 2.

6. *πίστις δι' ἀγαπῆς ἐνεργουμένη.*

Acts xv. 28.

8. *ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.*

The prefixed Article indicates suggestion by the preceding term *πείθεσθαι*. 'Ἡ πεισμονή, 'The compliance' that had been yielded to some other thing than the truth.

16. *καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε.*

The use of this construction is sometimes extended in the New Testament to be a form of forbidding (193); and such use is therefore possible in this place. That it is employed, however, in the ordinary way, namely, as a strong denial of a prospective issue (191), at once appears from the succeeding context, according to which the spirit and the flesh are ever in direct antagonism, and therefore a discharge (*τελεῖν*) of the biddings of both is an impossibility. The walk by spiritual rule may not be quite free from the inroads of the flesh, but cannot be working its ends.

## VI.

3. *φρεναπατᾶ ἐαυτόν.*

The use of the peculiar term *φρεναπατᾶν*, as also of the Substantive *φρεναπάτης* (Tit. i. 10), is precise in its distinction from the more general meaning of the uncompound word *ἀπατᾶν*, since they signify not a mere deceptive feat or artifice, but success in fastening on the mind a delusive or mistaken impression.

5. *ἕκαστος τὸ ἴδιον φορτίον βαστάσει.*

*Φορτίον*, 'a fardel,' essentially a thing of carriage, that in itself implies a carrier: while *τὸ βάρος* (v. 2) is the sad cumber, which a kindly hand may lighten or take off.

## EPHESIANS.

---

### I.

6. εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ. 12. εἰς ἔπαινον δόξης αὐτοῦ. 14. εἰς ἔπαινον τῆς δόξης αὐτοῦ.

In the first and second of these passages the Genitive δόξης is a mere Hebraism (89). Εἰς ἔπ. δ. αὐ., 'Unto glorious praise of him.' In the third the term ἡ δόξα signifies the glorious provision for man's salvation, as at 2 Pet. i. 3. 'Unto praise of his glorious deed.'

6. ἡς ἐχαρίτωσεν ἡμᾶς.

The Accusative which is covered by the attracted Genitive ἡς, is the case of restrictive relation as regards the action (103).

7. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν.

The Article here indicates a conventional signification of the term to which it is prefixed (26), namely, 'the ransoming' wrought in Christ, 'our ransoming.'

10. εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.

The Genitive τοῦ πληρώματος τ. κ. is here used to convey the idea of appropriate belonging, the entire expression itself signifying the full ripeness of circumstances for the establishment of a headship of control and management (οἰκονομία), specifically described in the words ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

13. ἐν ᾧ καὶ ὑμεῖς.

The Nominative ὑμεῖς may borrow, as its verb, ἡλπίσατε from the preceding προηλπικότας; or, ἐσφραγίσθητε may be its actual

verb, if the words ἐν ᾧ, just preceding it, are regarded as a mere resumptive repetition.

14. ὃς ἐστὶν ἀραβὼν κ. τ. λ.

The Relative is here masculine by attraction to the following substantive ἀραβὼν, not for the purpose of conveying a personal notion; for the closely attached expression τῆς ἐπαγγελίας shows that the term τῷ πνεύματι cannot be understood of the Divine Person, but of the promised endowment to issue from him.

23. τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

The signification of the word πλήρωμα falls into two principal branches or divisions: first, full measure or completeness, in any way, of a thing itself, as opposed to shortcoming or defectiveness; secondly, a filling up of a gap or defect; and, thence, a complementary appendage to another thing, complete in its own structure, but which without such appendage is ineffectual for its proper purposes. The application of the word to the church or body of Christ embraces in a manner both these senses, that is, with respect to the conception of it as a perfect organism without incoherence or defect, and also as complementary to the head, which by itself, without a body, has nothing to crown and control. Hence the expression τὸ πλ. τοῦ Χριστοῦ. iv. 13.

23. τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

The Middle form is here used with its proper force, the action implied being the bringing of all into full organisation and incorporation under his own headship.

The expression τὰ πάντα ἐν πᾶσι is simply intensive, the principle being that of repetition, the same, in fact, as in the forms, οἱ αἰῶνες τῶν αἰώνων, ἅγια ἁγίων. 1 Cor. xii. 6; xv. 28.

## II.

1. κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου.

Ὁ αἰὼν τ. κ. τ., 'The age of this world,' the age marked by the abandonment of the world of man in general to such religious

knowledge as they might gather, and to such moral courses as they might choose; when God *ἔλασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν* (Acts xiv. 16); another age being at the same time in career on a different field, the age of the Jewish economy.

5, 6. *ἡμᾶς. . . . συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε, καὶ συνεκάθισεν κ. τ. λ.*

Rom. viii. 30.

7. *ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.*

‘By kindness’ coming in ‘upon us in Christ Jesus:’ the Preposition being used as in the expression *δικαιοσύνη Θεοῦ ἐπὶ πάντας τοὺς πιστεύοντας*. Rom. iii. 22.

8. *καὶ τοῦτο οὐκ ἐξ ὑμῶν.*

‘And this’ state (*σεσῶσθαι*) ‘not from yourselves: the gift is God’s.’

15. *ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον.*

Mat. ix. 17.

21. *πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἁγίου κ. τ. λ.*

‘Every building’—every constituent and compartment of the aggregate structure—‘being fitted into frame, is growing into a holy temple in the Lord: in which you too are being built together,’ etc.

### III.

19. *ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.*

‘That you may be filled in,’ as fitted constituents, ‘into the entire fulness,’ the fully organised framework, devised by the wisdom and animated by the Spirit, ‘of God,’ the complete embodiment of the divine idea and purpose.

The expression *πᾶν τὸ πλήρωμα τοῦ Θεοῦ* is elsewhere (Col. ii. 9) varied as *πᾶν τ. πλ. τῆς θεότητος*.

20. *κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν.*

Acts xv. 28.

## IV.

7. ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κ. τ. λ.

The emphasis of the sentence is put on the expression ἐνὶ ἐκάστῳ to mark its language as aimed against the idea of an undistinguishing and promiscuous outpouring of spiritual power, instead of individual endowment of varying measure and kind, having for its ultimate object a perfect incorporation effected by nice adjustment of many variously gifted constituents, and here termed (v. 12) ὁ καταρτισμὸς τῶν ἁγίων: the practical issue of which is further called ἔργον διακονίας, being, in fact, a blended service, a conspiring of functions differing in kind and power. The connexion of the words εἰς ἔρ. δι. is with καταρτισμόν.

10. ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν.

Luke x. 21.

10. ἵνα πληρώσῃ τὰ πάντα.

‘That he might give fulness to all things,’ by bringing all into one frame under the crown and completion of his own headship.

13. μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως κ. τ. λ.

The Genitive here serves to specification by attribute (92); and, accordingly, what is meant is not uniformity of belief, but a corporate oneness, having its principle and badge in a holding of the faith, in a community of belief and of clear knowledge of the work and message of the Son of God. The same unity had been previously (v. 3) presented under a different aspect, in the words τὴν ἐνότητα τοῦ πνεύματος, that is, unity in virtue of the one common source of the manifold endowments; the Genitive τοῦ πνεύματος holding the same grammatical position as τῆς πίστεως, with corresponding meaning.

In agreement with this idea, the subject of the verb is οἱ πάντες (55, 56), and the expressions εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, are therefore to be viewed as having reference to the state of advance of the aggregate unity only.

16. ἐξ οὗ πάν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας . . . τὴν αὖξησιν τοῦ σώματος ποιεῖται.

The conception here employed is of the head as the source of a diffused virtue, by which every joint or articulation (ἀφή) is knit, and becomes a channel for the transmission of the virtue itself to the entire framework; and by the loss of which the organism would be at once dislocated and lifeless. Hence the expression ἀφή τῆς ἐπιχορηγίας, the emanation of the maintaining power being well termed ἡ ἐπιχορηγία.

It is this idea of the function of the head that has led the writer, in a subsequent place (v. 23), after calling Christ κεφαλὴ τῆς ἐκκλησίας, to add at once the words αὐτὸς σωτὴρ τοῦ σώματος: where the word σωτὴρ is to be taken to signify the source and maintainer of organic life.

The Middle form ποιεῖται, unless the Voice, as elsewhere in the New Testament (Acts xv. 28), implies energy or effectiveness, is used in accordance with the representation here given of the growth of the organised body being the result of its own organisation.

18. διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν.

Mark vi. 62.

23, 24. ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον.

Mat. ix. 17.

31. πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ κ. τ. λ.

Rom. ii. 8.

## V.

18. μὴ μεθύσκεσθε οἶνω, ἐν ᾧ ἐστὶν ἀσωτία.

The reference of the Relative ᾧ may be either to the circumstance μεθύσκεσθαι οἶνω, or to οἶνω simply. In the latter case, the meaning of the clause would be, that there resides in wine an influence which, instead of chastening and elevating, an effect implied in the following words πληροῦσθε ἐν πνεύματι, tends to cast the drinker loose from self-control and reason.

18. πληροῦσθε ἐν πνεύματι.

The Preposition may be here taken to signify possession by an influence (208).

23. αὐτὸς σωτὴρ τοῦ σώματος.

iv. 16.

## VI.

12. πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

The construction of the Genitive τοῦ σκ. τ. is not simply with κοσμοκράτορας, but also with ἀρχὰς and ἐξουσίας. The powers of the realm of darkness and evil are exhibited with difference of grade and title, like the ranks (i. 21. Col. i. 16) of the heavenly hierarchy. Thus the style is represented as having for its highest title κοσμοκράτωρ.

17. τὴν περικεφαλαίαν τοῦ σωτηρίου.

Luke iii. 2.

17. ὃ ἐστι ῥῆμα Θεοῦ.

Luke iii. 6.



## PHILIPPIANS.

---

### I.

22. εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω.

If this is viewed as a formally constructed sentence, then the clause τοῦτο . . . ἔργου is the apodosis to the preceding one :<sup>1</sup> but the passage is rather an instance of epistolary abruptness, dictated by excited feeling, and, as such, may be exhibited in two ways. 'But, whether to live in the flesh, whether this be to me a yield of work, and what I am to choose, I do not well know.' Or, 'But, if to live in the flesh, if this is for me a yield of work,—and, what I am to choose, I do not well know.' In the latter form there is a hasty aposiopesis after the hypothetical clause.

25. εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως.

The Genitive τῆς πίστεως is by all means to be taken in dependence on both the preceding substantives, though the same grammatical connexion thus becomes the expression of different ideas, the faith of the individual being presented by the former combination (πρ. τ. π.) as itself the subject of development, by the latter (χ. τ. π.) as developing an accompanying feeling in the individual.

29. ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.

The expression τὸ ὑπὲρ Χριστοῦ is incomplete without an Infinitive. It is so left, however, only to be quickly caught up and supplemented by the more extended clause οὐ . . . πάσχειν. 'On

<sup>1</sup> καρπὸς ἔργου, φησὶν, ἔστιν. Chrysostom.

you was the behest on Christ's behalf bestowed, not only to believe in him but also to suffer in his behalf.'

## II.

### 6. τὸ εἶναι ἴσα Θεῷ.

The term ἴσα being purely adverbial, the clause itself expresses the idea of equality with God simply in the abstract.

7, 8. ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν.

By allowing the preceding clause, μορφὴν δούλου λαβών, to close a period, the forcible position is given to it which is due to its pointed contrast in terms with the opening one, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων.

'When born in likeness of men, and in fashion'—in shape and cast that meet the eye—'found as man,' instead of mounting as high as man could reach, 'he abased himself' to as low a level as man can sink, to the ignominy of the cross.

### 10. ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ.

The meaning assigned to this passage must give due emphasis to its leading expression ἐν ὀ. 'I. 'That in the name of Jesus,' and that alone, as supreme in potency, 'should every knee bend,' through that potent passport of worship.

It is hardly necessary to remark that the words ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων are here no more than a conventional phrase for the aggregate of intelligent existence, used without precise regard to its constituent terms.

The word ὄνομα here exhibits Jewish usage as implying a vehicle of power.<sup>1</sup> Mat. vii. 22. Mark iv. 38. Luke x. 17. John xiv. 13, 26; xv. 16; xvi. 23, 21, 26. Acts iii. 6, 16; iv. 7, 10; xvi. 18.

15. ἐν οἷς φαίνεσθε, ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες.

The comparison, ὡς φωστῆρες, might suggest that the Middle

<sup>1</sup> The notion that the word had only reference to dignity, has been fruitful in interpretations like Chrysostom's gloss, δόξα.

form φαίνεσθε is here used for φαίνετε, 'you shine'<sup>1</sup>—the special intransitive signification of φαίνειν. If this is not admitted, then the Participle ἐπέχοντες must be taken in close dependence on the verb (183). 'Among whom you are clearly seen to be holding aloft, as lights in the world, a word of life.'

30. παραβολευσάμενος τῇ ψυχῇ.

The Dative is here instrumental. 'Having hazarded a stake with his life.'

III.

5. κατὰ νόμον Φαρισαῖος.

The expression κατὰ νόμον is not anarthrous by licence; but by the anarthrous term is meant any one of the various prescriptive regulations for the observance of the Law. 'As regards rule' of legal observance, 'a Pharisee'—in distinction from Sadducean rule or any one of the looser cast.

6. κατὰ δικαιοσύνην τὴν ἐν νόμῳ.

9. μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου.

By freeing the expression, as in other places (Rom. ii. 27; xiii. 8, 10. Gal. ii. 19), from the restriction which would be the effect of the Article before the word νόμος, there is presented the general idea of a righteousness achieved by legal observance, in broad contrast with justification accruing from a source other than law.

6, 9. δικαιοσύνην τὴν ἐν νόμῳ. δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.

Rom. iii. 30.

11. εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

Since the more obvious meaning of the definite expression ἡ ἀ. ἡ ἐκ ν., namely, the general resurrection, the indiscriminate rising of the dead, is here inadmissible, it is either used in a conventionally

<sup>1</sup> So the Vulgate, 'lucetis.'

limited sense (26) for the rising to bliss of the dead in Christ (1 Thess. iv. 16); or the Article indicates association, by ready contrast, with the idea conveyed by the preceding words τῷ θανάτῳ αὐτοῦ, and the resurrection of Christ himself is intended, viewed in its symbolical relation to believers. 'While brought into counterpart with his death, to arrive, if so be,' by a further phase of counterpart, 'at his uprising from the dead.'

14. κατὰ σκοπὸν διώκω.

'By a guiding mark'—with no vague drift, οὐκ ἀδήλως (1 Cor. ix. 26)—'am I in pursuit.'

20. ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.

The modified force of the terms πολιτεύεσθαι, πολίτευμα, πολιτεία, effected by later usage, passing from the proper signification of the position and action of an individual as a constituent of an organised civil community or commonwealth, to his personal conduct as a mere member of civilised society—a change which is the effect and reflexion of a general loss of political right and action—this marked modification of meaning brings them into the relation of synonyms with the words ἀναστρέφεσθαι, ἀνατροφή; the distinction being, that the former are rather assigned to that position of personal action and demeanour which is in the face of the community, while the latter are under no such restriction.

What is implied in the present passage is, that the cast and manner of the believer's living in the world are assorted and akin with the loftier life of heaven.

#### IV.

6. τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας.

Μετὰ εὖ., implying not mere accompaniment (σύν), but due and unvarying concert (217), thanksgiving ever blending with prayer under every complexion of circumstance (ἐν παντί).

11. ἐγὼ γὰρ ἔμαθον κ. τ. λ.

The emphasised Pronoun is here for the sake of dignity of tone (114).

## 12. ἐν παντί καὶ ἐν πᾶσι μεμύημαι κ. τ. λ.

The accumulated form ἐν παντί, ἐν πᾶσι, which occurs at 2 Cor. xi. 6, becomes more marked in this place by the interposition of the Conjunction καί.

The former term points to subordinate particulars, and implies fulness of distinct and varied details; while the latter represents an extended total of matters.

The use of the former, which is frequent with the writer, shows some freedom, as a sort of adverbial term: as in one passage (2 Cor. viii. 7), where those who are said already περισσεύειν ἐν παντί, are still intreated to add a further point of excellence.

## COLOSSIANS.

### I.

15. ὅς ἐστιν . . . πρωτότοκος πάσης κτίσεως.

The word *πρωτότοκος*, primarily signifying no more than first in date of birth, simply firstborn, would, when used in connexion with the customs of Eastern life, become, by necessary association, a vehicle of the idea of rank and privilege, such as were the prerogative of the eldest born, that is, birthright, so called (*πρωτοτοκεῖα*); and, further, of such position absolutely,<sup>1</sup> especially since it might and did at times pass from its proper possessor, either by deserved forfeiture, or by arbitrary disposal at the will of the father of the brotherhood.

It is in this way that the word is here a term of rank and prerogative: and what is predicated is, that Christ stands in such place of precedence and dignity with regard to every created being.

In virtue of this idea, priority of rank, the word is, in respect of grammatical force, a Comparative; and hence the Genitive in construction. 'In birth-right before every created being.'

At its next occurrence (*v.* 18), there is apparently a change of construction, *πρ. ἐκ τῶν νεκρῶν*, though the more probable connexion is *ἀρχῇ ἐκ τ. ν.*, the term in question being thrown in to illustrate and amplify the idea, and implying that the circumstance of being *ἀρχῇ* (*ἀναστάσεως*) *ἐκ τ. ν.* carries with it the prerogative of birth-right (*πρωτοτοκεῖα*) as respects the risen dead, *ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων*, 'that he might become among all foremost himself in rank.'

<sup>1</sup> Ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὶμ πρωτότοκός μου ἐστίν.  
Jer. xxxviii. 9.

20. καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν . . . δι' αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

Some disentanglement of the entire passage is effected by assigning the reference of the Pronoun αὐτοῦ, thus pointedly repeated, to the term τὸ πλήρωμα, elsewhere (Eph. i. 23) more fully expressed as τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, that entire organism and complete embodiment of which the headship of Christ is the bond and stay (συνέστηκε, κατοικῆσαι). 'And through it to reconcile all things to himself in making peace through the blood of his cross, through it, whether those on earth or those in the heavens.'

29. κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμῶν ἐν δυνάμει.

Acts xv. 28.

## II.

2. εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως.

Luke i. 1.

9, 10. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος κῶς, καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι.

Eph. i. 23 ; iii. 19.

20. τί, ὡς ζῶντες ἐν κόσμῳ, δογματίζεσθε ;

Had the word κόσμος been here used in its ordinary meaning, the absence of the Article would have been immaterial (43) ; but since that is not the case, it is significant, and, accordingly, the anarthrous κόσμος here indicates a system which might rightly be so styled on the ground of its essential identity with that which had just been significantly termed τὰ στοιχεῖα τοῦ κόσμου. 'Why, as though living under a world-rule, are you taking up with ordinances?'

The form δογματίζεσθε is Middle, implying deliberate self-subjection to the system.

21. μὴ ἄψην μηδὲ γεύσῃ μηδὲ θύγῃς.

This is a citing of specific instances of the δόγματα implied in the Verb δογματίζεσθε : and the word so implied is the antecedent

to the Relatives *ἃ* and *ἃτινα*, the latter being employed to note the introduction of a fresh and marked allegation (122).

23. ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας κ. τ. λ. οὐκ ἐν τιμῇ τινί, πρὸς πλησμονὴν τῆς σαρκός.

The two clauses, οὐκ ἐν τ. τ., and πρὸς π. τ. σ., serve to make two allegations respecting the subject of the sentence. These are, respectively, a negative and a positive one, and are given with a kind of rude force by means of their abrupt position. They allege the system in question, though possessed of a fair sounding plea (λόγον ἔχοντα σοφίας), first, not to be further possessed of sterling worth (ἐν τιμῇ τινί), and secondly to have a tendency (πρὸς) to what is styled πλησμονὴ τῆς σαρκός, where by the term σὰρξ must be understood whatever is merely material and mechanical as contrasted with purer and more effective discipline that rests with the spirit.

An instance of similarly appended clauses, abrupt and pithy, is seen in the words (2 Tim. ii. 14) μὴ λογομάχει, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων, where the practice in question (λογομαχεῖν) is averred first to be of no benefit whatever, and next to have a bad motive, ἐπὶ κ. τ. α.

The Preposition πρὸς is occasionally used with the signification of adverse aim or action: and, if such meaning were admitted in this place, the words πρὸς πλ. τ. σ. would imply counteraction of indulgence in carnal appetite. But the Preposition never carries this meaning independently, but only by induction, as it were, from the language of its context; which cannot be the case in the present passage: where, accordingly, it can only be taken to express drift or tendency.

### III.

8. ὀργήν, θυμόν.

Rom. ii. 8.

10. τὸν νέον τὸν ἀνακαινούμενον κ. τ. λ.

Mat. ix. 17.

24. τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία.

‘To the Lord Christ are you in servitude,’ as him to whose



judgment master and slave are alike amenable: 'for the wronger will reap the fruit of the wrong he has done, and there is no regard of the person,' in that final award.

## IV.

1. τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε.

The Middle form, as at Acts xix. 24, enters rightly into the expression of an action which tells with advantage on the agent.

12. τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

Luke i. 1.

## I. THESSALONIANS.

---

### I.

5. καὶ ἐν πληροφορίᾳ πολλῇ.

Luke i. 1.

### II.

6. οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἄλλων.

The writer here varies the Preposition in the compass of so few words that some effect must be intended. A contrast at least is produced with another place (John v. 41, 44), where, under similar circumstances, *παρά* alone is used. The form *ἐξ ἀνθρώπων* expresses an originating quarter or source of issue; the latter more direct bestowal.

13. λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

If the Middle form *ἐνεργεῖσθαι* implies intensified action (Acts xv. 28), its subject cannot consistently be Θεός: in which case the reference is to the antecedent λόγον.

### III.

2, 3. εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις.

If the Pronoun *ὑμᾶς* is taken in dependence on the latter verb *παρακαλέσαι* as well as on *στηρίξαι*, then the clause *τὸ μ. σ. ἐν τ. θ. τ.* is a secondary Accusative of specific relation (103); though the cast of the sentence is rather as if the dependence was, in a manner, direct, and the meaning, 'And to make, in behalf of your faith, a call that no one be unmanned in these distresses.'

## V.

12. ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν.

Mat. vii. 23.

27. ἐνορκίζω ὑμᾶς τὸν Κύριον.

Acts v. 7.

## II. THESSALONIANS.

## I.

5. ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ.

The clause ἔνδ. . . Θεοῦ is a kind of grammatical outlier, the expression of a suddenly arising thought; while the added clause indicates an issue in store. The drift of the passage is as if it stood, There being in these circumstances, this wrong dealing thus patiently endured, ‘a betokenment of the righteous doom of God’ which will in due time right the wronged; all being in train to bring the sufferers to their true position, into possession of the kingdom of God.

9. ὁλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου κ. τ. λ.

1 Cor. v. 5.

## II.

3. ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

Though the Perfect ἤγγικε may be considered to have come into use as a simple equivalent to ἐνέστηκε, yet since the writer has elsewhere (Rom. xiii. 12) employed the former, some precision of meaning may in this place have called forth the latter.

If this is the case, the precise idea is not simply a position of near approach, but of full advance to development by realisation of preliminaries, that is, ripeness for consummation.<sup>1</sup> Accordingly, the notion to which allusion is here made, is that the day of the Lord, whatever was the conception formed of it, was ripe and ready to burst into broad manifestation.

The Participle *ἐνεσθηκώς*, *ἐνεστώς* passes into a distinctly marked use, as directly opposed to *μέλλων*: whether, however, the expression *ἡ ἐνεστῶσα ἀνάγκη* (1 Cor. vii. 26) signifies an actually present or only imminent state of things, would require for its determination a knowledge of the circumstances to which allusion is made.

7. τὸ μυστήριον ἤδη ἐνεργεῖται.

Acts xv. 28.

10. ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις.

Τοῖς ἀπολλυμένοις, 'For those that are being lost,' that is, to do its work on them, as a thing suited to influence a frame of mind such as rejects proffered truth and chooses misguidance.

<sup>1</sup> The best illustration is drawn from the phraseology of Attic judicature, according to which a suit had for its descriptive term *ἐνέστηκες*, when already on foot by the completion of preliminary stages, and awaiting the decisive issue before a jury. Isæus Agn. p. 88.

## I. TIMOTHY.

---

### I.

5. τὸ δὲ τέλος τῆς παραγγελίας.

Ἡ παραγγελία, 'the charge,' implied in the previous words, ἵνα παραγγείλῃς κ. τ. λ. (112).

15, 16. ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ κ. τ. λ.

Πρῶτος, 'foremost' by the marked features of the case, the great provocation and the signal mercy, such as to constitute a pattern instance (ὑποτύπωσιν).

### II.

14. ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε.

The Perfect γέγονε has its due force, there being implied the abiding condition and mark on the transgressor and on her sex, ἡ τεκνογονία.

### V.

10. ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν κ. τ. λ.

Though such a view is not necessary, the clauses, in this passage, commencing with the particle εἰ may be referred to the same usage (163) as the form μαρτυρόμενος . . . εἰ παθητὸς ὁ Χριστός, εἰ κ. τ. λ. Acts xxvi. 22, 23. 'Having witness borne her in the matter of good deeds, that she has reared children,' etc.

13. ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας.

Though the Participle and Verb would here combine into a legitimate construction (182, 107), yet no meaning would result

therefrom suited to the place. It remains, therefore, to regard the form ἀργαὶ μανθάνουσι as a means employed by the writer to signify the acquisition of the habit and character of an idler, that is, as an extreme expression, avoiding the vagueness which would have been left by the use of the Infinitive ἀργεῖν. ‘And at the same time, idlers too do they learn to become, while making circuit of the houses,’ on the rounds of their duty.

---

## II. TIMOTHY.

---

### I.

4, 5. ἵνα χαρᾶς πληρωθῶ ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως.

The connexion of the Participle λαβὼν is with the immediately preceding verb. ‘Longing to see thee, that I may be filled with joy on getting a reminder,’ in the circumstances which the interview will bring to my notice, ‘of the unfeigned faith that is in thee.’

8. συγκακοπάθησον τῷ εὐαγγελίῳ.

A lively effect is involved in the simple meaning of this construction, namely, a personification, according to which the gospel appears as a sufferer, in whose career of hardship Timothy is bid to become a sharer. ‘Share in hardship with the gospel.’ A like stroke is produced (89) by an expression of a different shape, ἵνα συγκοινωνὸς αὐτοῦ γένημαι. 1 Cor. ix. 23.

It is important to notice this peculiar mode of thought, thus appearing in the two epistles, as evidence of common authorship.

13. ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν κ. τ. λ.

The position of the Verb ἔχε will not allow it to carry in this place the stronger signification of fast hold or retention, as, for instance, at 1 Tim. i. 19; iii. 9; the force of the injunction resting,

in fact, on the object of the verb, *ὑποτίπωσιν*, the thing which it was proper to have in hand for use. By this term may be understood an outline or representative sketch, clear and sufficient, of the matter in question (*ὕγ. λ.*), conceived and grasped, in the first instance, by the teacher, and, in consequence, ripe for ready and direct application to learners or hearers.

## II.

8. *μνημόνευε Ἰησοῦν Χριστὸν ἐγγηγερμένον ἐκ νεκρῶν.*

The position and tense of the verb indicate the main point of the sentence, namely, a present impression of the event and its consequences ever borne on the mind of the teacher, and issuing in corresponding reminder for the hearers.

## III.

16. *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν κ. τ. λ.*

Whether the epithet *θεόπνευστος* is to be assigned to the subject of the sentence or the predicate, in either case, the strength of the proposition is thrown, by virtue of position, on the word *πᾶσα*; it being with respect to every particular matter specifically termed *γραφὴ*, that the assertion is made, whether of its being both divinely inspired and of service for certain special purposes, or, of being, when possessed of that nature, also useful for such purposes.

On the disputed point, respecting the position held by the word *θεόπνευστος*, it may be impossible to decide; but it may be remarked, that it seems scarcely necessary to assert that matter is useful for moral purposes when it has been previously assumed to be divinely dictated.

## IV.

1. *διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.*

The Accusatives *βασιλείαν* and *ἐπιφάνειαν* may be taken in ordinary dependence on the verb *διαμαρτύρομαι*, so that the meaning

would be, 'I solemnly avouch before God and Christ Jesus' the great truth of 'both his appearing and his kingdom.' This view is at least of ancient date; but it leaves no apparent connexion with the general context, and also involves an inconsistency, since it exhibits a most formal protesting of the certainty of a prospective event, which has just been virtually assumed in the clause τοῦ . . . νεκρούς.

It only remains to take the Accusatives in dependence on the Verb as objects of adjuration, an adjuration prefatory to a weighty practical injunction: of which form of preface an instance occurs at 1 Tim. v. 21. 'I avouch, before God and Christ Jesus, who is going to judge quick and dead, both by his appearing and his kingdom,' as a solemn injunction, 'publish the word,' etc.

18. ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ.

Mat. vi. 13.



## T I T U S.

---

### I.

10. ματαιολόγοι καὶ φρεναπάται.

Gal. vi. 3.

### II.

11. ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ σωτήριος πᾶσιν ἀνθρώποις.

The Dative *ἀν.* is dependent on the Adjective *σωτήριος*. ‘With saving power for all men.’

---

## P H I L E M O N.

---

9, 10. διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν. ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ, παρακαλῶ σε κ. τ. λ.

If a sentence is made to commence with the words ὡς Παῦλος, it opens emphatically with a specification of the circumstances signified by the expression *τοιοῦτος ὢν*. ‘For love’s sake I rather’ choose to ‘beseech, such as I am’ in simple individual circumstances, apart from all apostolic function and privilege. ‘As Paul, a man in years and at this time also a prisoner of Christ Jesus, I beseech thee,’ etc.

# HEBREWS.

---

## I.

2. ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων.

‘At the last stage of these days.’

3. καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν.

The Middle Voice of this verb is found in the same combination at Job viii. 20, and also with a kindred term *ἱλασμόν* at 2 Mac. iii. 33 ; so that it may be a mere matter of usage, and no special intent on the part of the writer as regards the Voice can be here positively recognised. Still it may be viewed as serving to put the act in the light of an achievement. ‘When he had achieved a cleansing of sins.’

## II.

5. οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν.

The term *ἡ οἰ.* *ἡ μ.* becomes at once clear when viewed as originally belonging to conventional Messianic language, and retained, like others from the same source, for the purpose of carrying a fresh spiritual meaning ; the old expression of a futurity retained to designate the present.

‘*Ἡ οἰ.* is properly the world as the seat of man, the world with its human occupants ; and, accordingly, *ἡ οἰ.* *ἡ μ.*, ‘the world that is to be,’ would, in the time of the old material notions, indicate the new realm of man that was to be at some time realised, the recast frame of the human commonwealth, the habitable world with a renewed face, when king Messiah, surrounded by his chosen, should be enthroned supreme, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ.

9. δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

To connect the clause ὅπως . . . θανάτου with any other than the immediately preceding words δ. κ. τ. ἐσ., would be to exhibit a dislocation of structure which would be strange anywhere, and inadmissible in a composition like the present epistle. The stress of the clause itself being on the words χ. Θ., the effect of the whole is to represent Jesus as crowned, after his humiliation, with glory and honour, in order that the grace of God should, in his bestowal of such dignity, crown also the work of the sufferer with universal efficacy. 'But him that has been made a little lower than angels, Jesus, we behold crowned on account of his suffering of death with glory and honour, that by grace of God he should in behalf of every one taste death.'

15. καὶ ἀπαλλάξῃ τούτους κ. τ. λ.

'And should rid' from their thralldom 'these' creatures of our own surrounding. By the Pronoun the objects of the action are specifically pointed at, by way of distinction from beings of another sphere.

18. ἐν ᾧ γὰρ πέπονθεν κ. τ. λ.

Acts xxiv. 16.

### III.

7, 8. σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκουσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν κ. τ. λ.

The form under which the Septuagint exhibits the structure of this portion of the Psalm, is perfectly clear in meaning, whether or not the original admits of a somewhat different view. Its purport, according to the Greek rendering, is a call to Israel, in case (ἐάν) they should at the time then present (σήμερον) in any way catch the sound of a communication from God, not to meet it with hardness of heart, as did their forefathers in the wilderness. The sudden transition of person, introducing the direct language of God, takes place at the words οὐ ἐπείρασαν. .

## IV.

14. διεληλυθότα τοὺς οὐρανοὺς.

Luke x. 20.

15. πεπειρασμένον κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

'Tried on all points in like sort' with ourselves, 'bating sin,' as a consequence of trial. The use of χωρὶς is here to set off a certain particular in abatement of a preceding term (καθ' ὁμοιότητα).

## VI.

1. ἐπὶ τὴν τελειότητα φερώμεθα.

The Article may here serve to indicate a state viewed in the abstract, or, rather, implication on the preceding term τελείων (12).

2. βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν.

By taking the word διδαχῆς as simply in apposition with the preceding Genitives μετανοίας and πίστεως, the clause becomes parenthetical. 'Not again laying a groundwork of repentance from dead works and of faith towards God—matter of teaching,' an elementary lesson, 'belonging to baptisings and laying on of hands—and of resurrection,' etc.

6. πάλιν ἀνακαινίζειν εἰς μετάνοιαν.

The cast of the entire sentence seems to indicate that the verb ἀνακαινίζειν, properly transitive, here passes to an absolute use. 'It is impossible that those who have been once enlightened . . . should again make renewal to repentance.'

11. πρὸς τὴν πληροφορίαν τῆς ἐλπίδος.

Luke i. 1.

17. ἐν ᾧ περισσότερον βουλόμενος κ. τ. λ.

Acts xxiv. 16.

VII.

3. ἀφομοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές.

The process signified by the verb ἀφομοιοῦν is the putting of a thing under such a shape or aspect, that it acquires in consequence a specific resemblance. Such is the effect of its being a bare glimpse that is afforded of Melchisedec in the Old Testament narrative: it allows him to appear, in respect of his priestly character, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, and, as a further consequence of this, under a likeness to Messiah (τῷ υἱ. τ. Θε.), with regard to whom one established notion had been, ὁ Χριστὸς μένει εἰς τὸν αἰῶνα. John xii. 34.

11. ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται.

The point of this clause, as its arrangement shows, rests on the term ὁ λαός, 'the people,' emphatically, as distinguished from the Levitical portion alone: and its purport is, that the community in general was reached by a legislation resting on the basis of the Levitical priesthood. As then it was a national legislation that would be affected by a change in the priesthood, no change would have been allowed in the latter, had it not been vitiated by some default.

16. κατὰ νόμον ἐντολῆς σαρκίνης.

Rom. vii. 14.

26. ὑψηλότερος τῶν οὐρανῶν γενόμενος.

This expression receives a ready and complete explanation from a preceding one (iv. 14) διεληλυθότα τοὺς οὐρανοὺς.

27. τοῦτο γὰρ ἐποίησεν ἐφάπαξ.

The reference of the Demonstrative τοῦτο must necessarily be restricted to the words θυσίαν ἀναφέρειν. 'For this he did once for all in offering up himself.'

VIII.

2. τῆς σκηνῆς τῆς ἀληθινῆς.

Luke xvi. 11.

4. εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα.

‘Had he then been upon earth, he would not have even been a priest at all, since there are those that offer the gifts according to law.’

5. οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.

The Datives may be instrumental. ‘Such as perform worship with a shadow and draft of the heavenly sanctuary.’ The form occurs again, οἱ τῇ σκηνῇ λατρεύοντες. xiii. 10.

## IX.

12. αἰωνίαν λύτρωσιν εὐράμενος.

As regards the Middle form this expression may be best compared with a preceding one (i. 3) καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν.

16. θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

If the word φέρεσθαι may be regarded as appropriate to a discharge of due formalities,<sup>1</sup> a further confirmation is gained to the view, that by θάνατον is here signified a symbolical dying, by which the covenanting party entered into bond (48).

26. ἐπὶ συντελείᾳ τῶν αἰώνων.

‘In order to a close of the ages,’ or simply, ‘At a close of the ages.’

## X.

22. ἐν πληροφορίᾳ πίστεως.

Luke i. 1.

## XI.

8. πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον κ. τ. λ.

‘By faith did Abraham, when called, obey’ the call ‘to set out for a place,’ etc.

<sup>1</sup> Ἐπειδὴ . . . τὰ νομίζόμενα αὐτῷ φέροιτο. Dem. Cor. p. 308.

9. *πίστει παρῳήκησεν εἰς γῆν τῆς ἐπαγγελίας.*

The Article prefixed to the Genitive in dependence on the anarthrous word *γῆν* will hardly allow the case to be Hebraic (89), but rather indicates a familiar term (23).

16. *οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν.*

‘As it is, however, they are eager for a better, that is, a heavenly one: on which account God is not ashamed of them, to surname himself God of them,’ namely, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ. Mat. xxii. 32.

19. *λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός.*

‘Reckoning that even to raise from the dead is God able.’

35. *ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.*

The term *ἔλαβον* seems to carry a verbal allusion to the words *λάβε τὸν υἱόν σου*. 4 Kings iv. 36.

40. *ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.*

Luke xiii. 32.

## XII.

2. *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.*

From the simple physical notion of opposite locality or position front to front, the Preposition *ἀντὶ* passes to the readily associate idea of correspondence, and, thence to that of a matching or setting off against, in the way of value or cost.<sup>1</sup>

The present passage exhibits its use in this sense; its purport being, that, in view of the achievement that was to issue therefrom, the Saviour shrunk not from the heavy load of agony and infamy which formed the necessary preliminary, but which would be fairly and fully countervailed by the joyous prize.

<sup>1</sup> In the common expression *ἐλέσθαι ἀντὶ*—, the idea of preference rests with the verb, not with the preposition.

7. εἰς παιδείαν ὑπομένετε.

‘At chastisement be enduring : as with sons is God dealing with you.’

10. οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευσεν, ὁ δὲ ἐπὶ τὸ συμφέρον.

In this contrast between two modes of action the Prepositions are significant. In the former case, the action merely finds its occasion and extent according to a varying judgment (κατὰ τὸ δοκοῦν) on casual circumstances, and thus suffers disparagement on comparison with the other, which is the result of deliberate aim (ἐπὶ) at a definite and beneficial issue.

15, 16. ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ . . . μή τις πόρνος κ. τ. λ.

The same variation of syntax and meaning is seen here as at 1 Thess. iii. 5 (176). ‘Looking watchfully whether any one is keeping aback from the grace of God, lest’ in such case ‘any root of bitterness shoot up and give trouble . . . whether any one is,’ etc.

17. μετανοίας γὰρ τόπον οὐχ εὔρε.

Mat. iii. 2.

23. ἀπογεγραμμένων ἐν οὐρανοῖς.

Luke x. 20.

23. πνεύμασι δικαίων τετελειωμένων.

Luke xiii. 32.

23. κριτῇ θεῷ πάντων.

The position here assigned to the word θεῷ forbids its being viewed as a proper name. ‘To a God, judge of all.’ It is also thus in keeping with the anarthrous terms preceding and following.

24. διαθήκης νέας μεσίτη.

Mat. xi. 17.



27. ὡς πεποιημένων.

The Participle of the Perfect Passive is here, like several others, virtually an Adjective (140, 180), as ἐξουθενήμενος (2 Cor. x. 10), κατεγνωσμένος (Gal. ii. 10), δεδοξασμένη (1 Pet. i. 8): so that, as δεδοξασμένη is little more than equivalent to ἐνδόξω, πεποιημένων is only ποιητῶν somewhat intensified, that is, 'factitious,' framed simply to serve a temporary purpose, made to be unmade.

XIII.

10. ἐξ οὗ φαγεῖν οὐκ ἔχουσιν οἱ τῇ σκηνῇ λατρεύοντες.

Φαγεῖν οὐκ ἔχουσιν, 'Have no means of eating.' The purport of the passage is, that there is in the Mosaic ritual a kind of sacrifice (ἐχομεν θυσιαστήριον) which, in distinction from others where the victims were partly eaten, required that the bodies of the slain animals should be consumed by fire outside the camp; antitypical to which last circumstance was the suffering of Jesus outside the gate.

The close of this anonymous writing clearly shows it to be strictly an epistle addressed to a certain community or section of the Christian body by a person well known to it. More important than the question of its authorship is that of its occasion and the purpose of the writer in composing it.

Among the contents of the epistle two matters at once strike by their prominence. First there is an elaborate contrast between the Mosaic and Christian covenants, on which the writer at once launches without any preliminary; the contrast between the grandeur of the latter with its entire and indefeasible efficacy, and the material, typical, and temporary nature, as well as the present decrepitude and evanescent state of the former. The other point is a distinctly avowed impression on the mind of the writer of a danger attending those whom he was addressing, of some form of apostasy. At the same time, his language excludes the idea that the danger lay in a want of earnest conviction, or of the courage of the confessor and martyr. x. 31—34.

The title which has all along, and, it may be almost said, invariably been placed at the head of the epistle, must, on that very ground, be at once accepted as a true one; and the term Ἑβραῖοι must also be understood according to the restricted usage seen in the New Testament, that is, as signifying the native Christians of Judea, in which specific sense alone could it have furnished a distinct title.

Now this portion of the Christian body had to await a trial peculiar to itself. A solemn fore-warning, to be realised in the time of the existing generation, made them expectant of an advent of their Lord; not indeed, if they read the prophecy aright, in person, but in fearful power. To the warning were attached a caution and a command. The caution was against impatience. Mat. xxiv. 4, 5, 6. Mark xiii. 5, 6, 7. Luke xviii. 6, 7, 8; xxi. 8, 9, 19. Jas. v. 7, 8. But far more serious was the command that enjoined flight when the crisis was at last come, flight without lingering or wavering.

Default on this latter point would be not simple disobedience but apostacy, as being a tarrying within the accursed pale, a taking lot with the doomed. Obedience, on the other hand, would be an act of true faith, like the faith of the great worthies of old. Of such default there was a two-fold danger; for, besides the natural trial to be encountered in a sudden dislodgement from home and country, a further effort was, in the particular case, necessary, the effort to rend the tie that bound them to the Holy Place, the chosen dwelling-place of the God of their fathers, the court of worship of bygone generations and of their own habitual resort, and also, in some sort of mysterious prospect, that of all people, a prospect that might seem to forbid destruction; a place still possessing to the eye the spell of a magnificent reality.

That all this was, nevertheless, in past time a mere foreshadowing, and had now become a shadow, was a truth to be deeply impressed, by careful and earnest argument, on the minds of the Hebrew believers, to disengage them from a tie which still had a hold on them, in preparation for the now closely approaching trial (x. 37), and precaution against the danger of fatal failure: and this lesson is the actual work, a main business, of the epistle.

Besides, the light that is thrown by these circumstances on the spirit and purpose of particular passages of the epistle, is remarkable and important. In this way it is seen that the absolute language of the significant passages, vi. 4—6 and x. 26, 27, is not a propounding of general truth, but the representation of a special case, the issue of particular circumstances. So the words *τοίνυν ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς* (xiii. 13) at once take the character, not of a figurative exhortation, but a literal call. Again, the reason becomes evident why, in his catalogue of worthies, the writer especially enlarges on those whose faith was shown in a self-disengagement from strong earthly ties and allurements at a bidding from on high. Lastly, the rebuke appears well timed which is aimed at those who were deserting the gatherings of the church (x. 25); since, by such neglect, an opportunity was thrown away of maturing plans of action and of mutual encouragement to meet the coming shock.

In the case of the epistle to the Romans, it is necessary that the reader should recognise, in the indications of the epistle itself, its special circumstances and the consequent purpose of the writer, and never lose sight of them, if he is rightly to understand its teaching. This applies even more to the present epistle, because its indications are less pointed, while the light to be gathered from them is not less needful.

## J A M E S .

---

### I.

18. βουληθεὶς ἀπεκύησεν ἡμᾶς.

The principal term βουληθεὶς has an explanation in the appended clause εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. The action (ἀπεκύησεν) is represented as prompted by a distinctly conceived purpose.

### II.

2. ἀνὴρ χρυσοδακτύλιος.

There is a stroke of sarcasm in the employment of the compound epithet χρυσοδακτύλιος.

14. μὴ δύναται ἡ πίστις σῶσαι αὐτόν ;

Ἡ πίστις, 'the faith' of the sort implied in the words of the imaginary speaker, 'his faith.' Otherwise, 'faith' in mere abstraction.

17. ἡ πίστις, εἰάν μὴ ἔχῃ ἔργα, νεκρά ἐστι.

The Article marks personification (18). The same may be the case at v. 22.

### III.

6. ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν.

The Nominative ἡ γλῶσσα is in epexegetical apposition with ὁ κ. τ. ἀ. 'The world of unrighteousness, the tongue,' that is to say, 'has place among our members,' like the spark amid the heap of fuel.

## IV.

2. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

The Active αἰτεῖτε can hardly have been thus set by the writer between the Middle forms αἰτεῖσθαι, αἰτεῖσθε without a feeling of some accompanying effect. The former may be regarded as serving to represent the action in as bare an aspect and as low a view as possible, without any such extension or heightening of meaning as might be associated with the Middle. ‘You ask,’ indeed, as far as the bare form of asking goes; the asking being either without heartiness, and so not deserving the term αἰτεῖσθαι, or, if otherwise, with a bad motive, ‘that you may make outlay on your lusts.’

5. ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει—πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκησεν ἐν ἡμῖν; μείζονα δὲ δίδωσι χάριν· διὸ λέγει—ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

‘Think you that the Scripture says unmeaningly—towards spitefulness is the spirit strongly bent that took up its abode in us (134); but in greater amount does he (ὁ Θεός) bestow grace’ where there is no spirit of untowardness: ‘on which account it (ἡ γραφή) says—God sets himself against the haughty, but on the lowly bestows grace.’

As regards the elliptical Nominative ὁ Θεός, an instance has already occurred in the clause (i. 12) ὃν ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν. A free use of parenthesis appears again at v. 13—15.

## V.

16. δέησις δικαίου ἐνεργουμένη.

Acts xv. 28.

## I. P E T E R.

---

### I.

2. *κατὰ πρόγνωσιν Θεοῦ πατρός.*

Rom. viii. 29.

13. *ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῶν χάριν.*

This construction, though peculiar, is not ill contrived for expressing the aim or stretch of hope steadily set on a remote object.

24. *τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.*

Luke iii. 2.

### II.

2. *τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε.*

Rom. xii. 1.

23. *παρεδίδου δὲ τῷ κρίνοντι δικαίως.*

There is considerable force in the absolute position given to the verb. 'While suffering he threatened not, but made surrender to him that judges righteously.'

### III.

15. *κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν.*

'But as lord hallow Christ in your hearts.'

### IV.

2. *εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.*

The clause *εἰς τὸ . . . χρόνον* serves to define the point to which

a specified issue (*πέπανται ἁμαρτίας*) extends; for which effect the form is literally fitted. 'He has come to cease from sin so far as no longer to live,' etc.

7. πάντων δὲ τὸ τέλος ἤγγικε.

'But of all'—emphatically distinguished from believers already numbered with the dead (v. 6)—'is the end at hand.'

12. μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένην.

The Dative is here instrumental. 'Be not overcome with strangeness by the fire-kindling,' etc.

## V.

8. νήψατε, γρηγορήσατε.

Mark xiii. 33, 35.

# II. P E T E R.

## I.

5. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες  
κ. τ. λ.

2 Cor. ii. 3.

20. πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.

If the Genitive *γραφῆς* is to be taken in construction with *προφητεία*, it is a Genitive of quality (90), and implies that a prophecy of the kind in question is one embodied in a *γραφή*, 'a scripture,' technically so called. Such a prophecy was not of a nature to admit of disentanglement (*ἐπιλύσις*) by means furnished from itself: its solution must come from extraneous circumstances.

21. ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι.

‘Men spoke’ by utterances coming by inspiration ‘from God.’

## II.

9. οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι.

Mat. vi. 13.

12. ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται κομιούμενοι μισθὸν ἀδικίας.

The writer was probably led to use the Future *κομιούμενοι* simply by the juxtaposition of the verb in that tense: otherwise, it would be necessary to associate with the tense the idea of drift or design.

18. τοὺς ὀλίγως ἀποφεύγοντας κ. τ. λ.

It is possible that ὀλίγως may be another later equivalent, like ἐν ὀλίγῳ (Acts xxvi. 28), to ὀλίγον, ‘almost’: but such meaning is hardly consistent with the Present ἀποφεύγοντας.

## III.

4. πάντα οὕτω διαμένει ἀπ’ ἀρχῆς κτίσεως.

John xi. 48.

6. δι’ ὧν ὁ τότε κόσμος κ. τ. λ.

‘Through which’ state of ‘things,’ ‘by which means,’ etc.



# I. JOHN.

---

## I.

5. καὶ ἔστιν αὕτη ἡ ἀγγελία κ. τ. λ.

The force of the emphatic ἔστιν is material. 'There is too,' besides the matters of personal testimony, above mentioned, which we have to report, 'this message which we have heard from him and convey to you, that God is light, and darkness in him there is none.'

## II.

1. παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον.

The force of the appended term δίκαιον lies in its being anarthrous; for τὸν δίκαιον would have been only a conventional title, 'the Righteous One,' while the bare epithet indicates a quality in the advocate which gives him special potency in pleading for the sinful.

8. πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

For the purpose, as it would seem, of verbal correspondence between two contrasted statements (v. 7), the writer has here used the word ἐντολή to signify not matter of injunction, but a propounded truth. 'On the other hand, a new commandment am I writing for you, a matter that is true in him and in you, that the darkness is passing away, and the true light is already shining.'

The simple copulative καί is here, as elsewhere in the New Testament, a particle of correspondence, as if the clause had stood, ἐν ὑμῖν ὥσπερ ἐν αὐτῷ.

18. ἐσχάτη ὥρα ἐστί.

Acts xiii. 11.

### III.

20. ὅτι ἐὰν καταγνώσκη ἡμῶν ἡ καρδία.

The word *ὅτι* is a Pronoun, and an Accusative of limiting relation (103). ‘And before him shall we assure our hearts, whereinsoever our heart may be condemning us.’

### IV.

14. καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν κ. τ. λ.

‘We too have beheld’ the spectacle of circumstance that embodies the lessons of gospel truth, ‘and bear witness,’ etc.

### V.

9. αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

‘This is the witness of God, in that he has borne witness about his Son.’

19, 20. ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται. καὶ ἐσμεν ἐν τῷ ἀληθινῷ.

John iii. 21.

20. ἵνα γινώσκωμεν τὸν ἀληθινόν.

Luke xvi. 11.

## II. J O H N.

9. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ.

‘Every one that is heading on’ in professed advance of the apostolic gospel, ‘and abides not in the teaching of Christ.’

## J U D E.

---

5. *εἰδότης ἅπαξ πάντα.*

‘Though knowing every thing once for all,’ that is, with a knowledge that does not need to be extended or refreshed.

14. *ἐπροφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ.*

‘And there prophesied for these also’—delivered a prophecy suited to their case—‘the seventh from Adam, Enoch.’

# REVELATION.

---

## I.

9. συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ.

The single Article indicates the blending of constituents in the condition of the people of Jesus (70); the term expressive of exalted privilege being significantly placed between two others of opposite meaning. 'In the distress and kingship and endurance in Jesus.'

13. εἶδον . . . ὅμοιον υἱὸν ἀνθρώπου. xiv. 14.

There is no disregard here of the proper syntax of the Adjective ὅμοιος, since this is seen immediately following (v. 15). The peculiar form of expression may be viewed as intended to have a meaning of its own, as if ὅμοιον were nearly, if not simply, equivalent to ὥσει: it being implied that the person in the vision was, notwithstanding certain strongly marked appearances, in general cast and figure like a human being (υἱὸς ἀνθρώπου).

## II.

14. ὃς ἐδίδασκε τῷ Βαλὰκ κ. τ. λ.

This construction has the appearance of being framed to convey a particular meaning, the action signified being the suggestion of advice, the advising of a course of action.

### III.

17. οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος.

The Article in this place may carry its essential demonstrative force, so that the epithet acquires a keenness from its being aimed, as it were, δεικτικῶς, the same manner being also the point of the expressed Pronoun σὺ (115): or, a generic term may be used as an expression of absolute condition and utter predicament. So also ὁ ἐλεεινὸς κ. τ. λ.

### V.

9. ἡγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου κ. τ. λ.

The absolute use of the verb centres the expression on the action, and thereby heightens it. ‘Thou didst make purchase for God by thy blood out of every tribe . . . and didst make them’—the purchased—‘a kingly people and priests.’

### VI.

1. λέγοντος, Ἐρχου. 3, 5, 7.

‘Saying,’ to the horseman that was ready to appear, ‘Come.’

### VII.

14. οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης.

Ἐκ τ. θ. τ. μ., ‘Out of the great tribulation’ of the lower world, as already described under the fifth seal.

### VIII.

13. οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. xii. 12.

The Accusative is here constructed with οὐαὶ as if there was to be associated with the latter the idea of direct action or influence.

## IX.

4. ἵνα μὴ ἀδικήσουσι τὸν χόρτον κ. τ. λ. εἰ μὴ τοὺς ἀνθρώπους κ. τ. λ.

This is as strong an instance as can be found in the New Testament of the substitution of the combination εἰ μὴ for ἀλλά (230). Again, xxi. 27.

## X.

1. ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

The Article before ἱρις indicates the phenomenon so called (19).

3. ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

The Article is used as if the writer expressed by the words, αἱ ἑπτὰ βρονταί, some familiar idea, whatever that may have been.

8. ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν.

This sentence is a strong sample of the grammatical dislocation that marks the style of this book (237); the meaning being as if it stood, τὴν φωνὴν ἣν ἤ. ἐκ τ. οὐ., πάλιν ἤκουσα λαλοῦσαν.

## XI.

4. οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες.

This passage instances another strange feature of language, namely, a blending of formal and rational concord in the same clause. The Article αἱ indicates previous familiarity (23). Zech. iv.

12. ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ.

Ἡ νεφέλη signifies, in virtue of the Article, some cloud of a specific sort familiar to the mind, as at Luke xii. 54 (24), though here of a very different kind, namely, the luminous cloud of the Divine glory.

XIII.

8. πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ κ. τ. λ.

The transition to the Singular in the Relative has the effect of presenting the individuals with more pointed distinctness. 'All that dwell on the earth, whose name soever has not been written,' etc. The Plural, however, is used at xvii. 8.

16. ποιεῖ πάντας κ. τ. λ. ἵνα δώσιν αὐτοῖς χάραγμα κ. τ. λ.

This passage may be regarded as showing the loose practice of leaving a vague Plural to be supplied as the subject of a verb, because an instance about which there can be no doubt or difficulty occurs subsequently (xvi. 15), ἵνα μὴ γυμνὸς περιπάτη, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ. Perhaps also xxi. 26.

16. χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν.

If any variation of meaning is scarcely discernible in the change of construction of the preposition at its last occurrence (v. 1), it is even less so in the present passage. At a subsequent place (xiv. 9) the Substantives themselves are found in inverted order, but there is the same succession of cases.

XIV.

13. ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν.

The readiest connexion that can be assigned to the clause ἵνα . . . αὐτῶν is with the word ἀποθνήσκοντες in the preceding sentence. 'Yea, says the Spirit,' they die 'that they may rest from their toils.'

XVIII.

2. φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου.

This passage supplies an additional instance to the list of Parti-

ciples of the Perfect Passive that are virtually Adjectives in late usage (140, 180), since *μεμωσμημένος* appears here as little, if any thing, more than *μωσμητός*. So, *ἐβδελυγμένοις*, xvi. 8.

## XXI.

14. *καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα.*

‘And the wall of the city has twelve basement courses,’ each in succession of different material. *v.* 19, 20.



# SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

---

**The Twofold New Testament**, being a New Translation accompanying a Revised Text, in parallel columns. By the Rev. THOMAS SHELDON GREEN, M.A. Small quarto.

**The Old Testament Scriptures**, Hebrew and English, in parallel columns. Small quarto, half-bound, price £1. 4s.

**Biblia Ecclesiæ Polyglotta**. The Proper Lessons for Sundays; together with the whole of the Psalms, in Hebrew, Greek, Latin, and English. One Volume, Crown quarto, price £1. 12s. Large Paper copies, £2. 5s.

**The Bible of Every Land**. A History of the Sacred Scriptures in every Language and Dialect: illustrated by Specimen portions in native characters; Series of Alphabets; coloured Ethnographical Maps, Tables, Indexes, etc. Quarto, half-bound in Morocco, extra, price £2. 2s.

**The Commentary Wholly Biblical**: an Exposition of the Old and New Testaments in the very Words of Scripture: with subsidiary helps. Three Volumes, Quarto, price £3. 3s. Kept bound in various styles. AS THE DIAMOND discovers its brilliancy only to the attrition of its own particles, so the light of THE WRITTEN WORD OF GOD is revealed by the collation of portions of its own Truth.

**The English Hexapla**: exhibiting the Six most important English Translations of the New Testament Scriptures, in parallel columns, with the Greek Text; preceded by a History of English Translations and Translators. Extra Demy quarto, price £2. 2s.

**Codex Montfortianus**. Octavo, price 14s.

**Codex Zacynthius**. Z. Small Folio, half-bound in Russia, price £1. 1s.

**The Proper Names of the Old Testament Scriptures**, expounded and illustrated. By the Rev. ALFRED JONES. Quarto, price £1. 5s.

**The Parallel Histories of Judah and Israel**, with copious explanatory Notes. Two volumes, Royal octavo, price £1. 5s.

**Chaldee Reading Lessons**. Small octavo, price 5s.

**Syriac Reading Lessons**. Small octavo, price 5s.

**Arabic Reading Lessons**. Small octavo, price 5s.

**The Septuagint Version in English**. Two volumes, Royal octavo, price £1. 1s.

- An Account of the Printed Text of the Greek New Testament; with remarks on its revision upon critical principles. By S. P. TREGELLES, LL.D. Octavo, price 10s. 6d.
- An Introduction to the New Testament; containing an examination of the most important questions relating to the Authority, Interpretation, and Integrity of the Canonical Books, with reference to the latest inquiries. By SAMUEL DAVIDSON, D.D., LL.D. Three volumes, octavo, price £2.
- A Course of Developed Criticism on passages of the New Testament materially affected by Various Readings. By THOMAS SHELDON GREEN, M.A. Octavo, price 7s. 6d.
- The Analytical Greek Lexicon: consisting of an alphabetical arrangement of every occurring inflexion of every word contained in the Greek New Testament Scriptures, with a grammatical analysis of each word, and Lexicographical illustration of the meanings. A complete series of Paradigms, with grammatical remarks and explanations. Quarto, price £1. 5s.
- A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament. By S. P. TREGELLES, LL.D. Post octavo, price 3s. 6d.
- A New Greek Harmony of the Four Gospels, and a Diatessaron; with an Introductory Treatise, Tables, Indexes, and Diagrams. By WILLIAM STROUD. Quarto, price £1. 4s.
- Novi Testamenti Græci Tameion; aliis Concordantiæ, ita concinnatum, ut et locos reperiendi, et vocum veras significationes et significationum diversitates per collationem investigandi, ducis instar esse possit. Ex opera Erasmi Schmidii. Foolscap octavo, and 32mo., price 5s.
- A Greek-English Lexicon to the New Testament. Foolscap octavo, price 4s. 6d.
- A Practical Guide to the Greek Testament. Foolscap octavo, price 3s. 6d.
- The Greek Student's Manual. Small octavo, half-bound, price 15s.
- Evangelia. Novi Testamenti Biblia Triglotta: sive, Græci Textus Archetypi, versionis Syriacæ, et versionis Latinæ Vulgatæ, Synopsis: cui accedunt subsidia critica varia. Quarto, price 14s.
- Textual Criticism of the New Testament for English Bible Students: being a succinct Comparison of the Authorised Version with the Critical Texts of Griesbach, Scholz, Lachmann, Tischendorf, Tregelles, and Alford, and the Uncial MSS.; including the celebrated Codex Sinaiticus. By C. E. STUART. Octavo, price 3s.
- The Blank Page Bible: an edition of the Scriptures printed with alternate pages of ruled blank paper, on an entirely novel plan for Manuscript notes. Octavo, price £1. 5s.

**Bibles with wide Margins for Manuscript Notes.** Imperial quarto, with four inches of clear margin, price £3. Royal quarto, with three inches of margin, £2. 15s. Demy quarto, with two inches of margin, £1. 18s.

**The Holy Scriptures of the Olde and Newe Testamente;** with the Apocrypha: faithfully translated from the Hebrue and Greke by MYLES COVERDALE, sometime Lord Bishop of Exeter. M.D.XXXV. With a Portrait and facsimile title-page. Quarto, price £1. 10s. Large paper copies, £2. 18s.

**The Greek Septuagint Version of the Old Testament,** according to the Vatican Edition: together with the real Septuagint Version of Daniel and the Apocrypha, including the fourth Book of Maccabees, and an Historical Introduction. Octavo, price 18s.

**The Greek New Testament, with selected Various Readings** from Griesbach, Scholz, Lachmann, and Tischendorf, and references to Parallel Passages. Octavo, price 12s. Very large type.

**The Greek New Testament.** Consisting of the Greek text of Scholz, with the Readings, both textual and marginal, of Griesbach; and the variations of the editions of Stephens, 1550; Beza, 1598; and the Elzevir, 1633; with the English Authorised Version, and its Marginal Renderings. 16mo., price 8s.

An Edition on Writing Paper, with ample margins for MS. notes. Small quarto, price 10s. 6d.

**Novum Testamentum Græcum ad exemplar Millianum,** cum emendationibus et lectionibus Griesbachii, præcipuis vocibus ellipticis, thematibus omnium vocum difficiliorum, atque locis Scripturæ parallelis. 32mo., price 5s.

**Novum Testamentum Græcum; ad exemplar Millianum,** cum emendationibus et variis lectionibus Griesbachii. Foolscape octavo, price 5s.

Ditto, interpaged with the English, or with the Latin, or German, or French, or Italian, or Spanish, or Portuguese, or Hebrew Version.

**The Greek New Testament. "Narrow Edition."** With Various Readings. 32mo., price 4s. 6d.

**A Revised Translation of the New Testament: with a notice of the principal various readings in the Greek Text.** By Rev. H. HIGHTON, M.A. Octavo, price 10s. 6d.

**The Book of Common Prayer, in Eight Languages;** namely, English, French, Italian, German, Spanish, Greek, Ancient and Modern, Latin; with the occasional services in Latin and English. Foolscape octavo, price 12s.

**The Hexaplar Psalter. The Book of Psalms: Hebrew Greek, Latin, and English; the Hebrew Text after Van der Hooght:—the Greek of the LXX.:—the Vulgate Latin:—Jerome's Hebrew Latin:—the English Liturgical Version:—and the English Authorised Version: in Six Parallel Columns.** Quarto, price 15s.

- The Interlineary Hebrew and English Psalter. In which the Construction of every word is indicated, and the Root of each distinguished by the use of hollow and other types. Foolscap octavo, price 6s.
- The Bible and Prayer Book Versions of the Psalms, exhibited in Parallel Columns, with Notes critical and explanatory. By Sir LANCELOT CHARLES LEE BRENTON, Bart. Foolscap octavo, price 5s.
- The Psalms with Scripture Illustrations. 32mo., Roan, price 2s. 6d.
- A New Metrical Translation of the Book of Psalms. Accentuated for Chanting. An attempt to preserve, as far as possible, the leading characteristics of the Original, in the language of the English Bible. Post octavo, price 5s. 6d.
- The Proverbs with Scripture Illustrations. 32mo. Roan, price 1s. 8d.
- The Gospel according to Saint Matthew. A New Translation with brief Notes, and a Harmony of the Four Gospels. By JOHN H. GODWIN. Crown octavo, price 5s.
- The Gospel of Matthew in Arabic, printed with all the Vowels, according to the simplified method of the Revd. JULES FERRETTE, Missionary of the Irish Presbyterian Church, at Damascus. With an Introductory explanation of the method, both in its mechanical and philological part. Foolscap octavo, price 3s.
- The Gospel of St. John, with Scripture Illustrations. 32mo., Roan, price 1s. 8d.
- The Epistles and the Revelation, a translation from the Greek; with critical Notes. By JOSEPH TURNBULL, Ph. Dr. Octavo, price 10s.
- The Epistle to the Romans, with Scripture Illustrations. 32mo., Roan, price 1s. 4d.
- The Epistle to the Hebrews, with Scripture Illustrations. 32mo., Roan, price 1s. 4d.
- An Amended Translation of the Epistle to the Hebrews. By HENRY CRAIK. Foolscap octavo, price 6d.
- The Book of Revelation, translated from the Ancient Greek Text. With an Historical sketch of the printed Text of the Greek New Testament, etc. With a notice of a Palimpsest MS. hitherto unused. By S. P. TREGELLES, LL.D. Foolscap octavo, price 2s.
- The Warrant of Faith: or, a Handbook to the Canon and Inspiration of the Scriptures. By the Rev. ROBERT WHYTEHEAD, M.A. Post octavo, price 6s. 6d.
-



